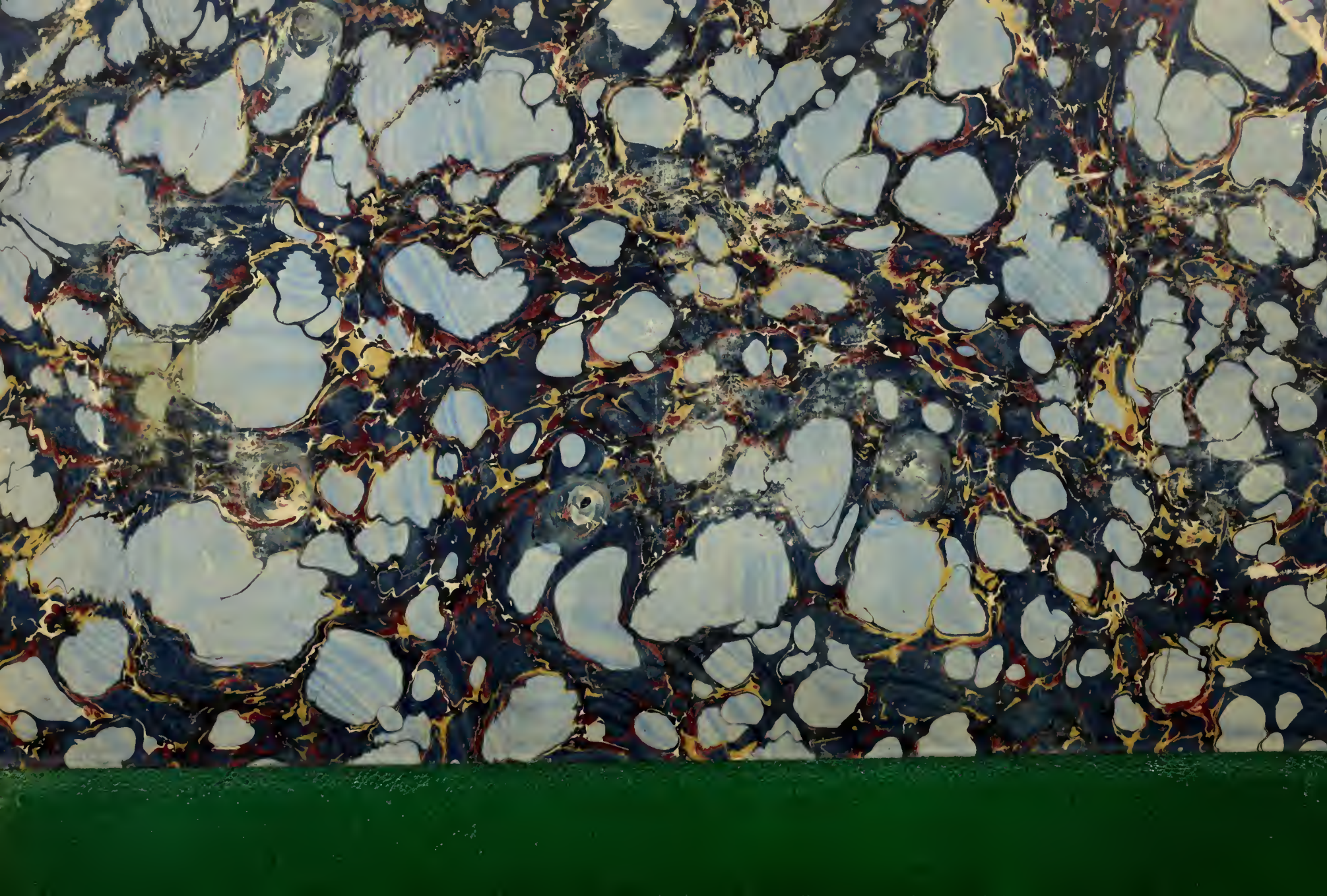

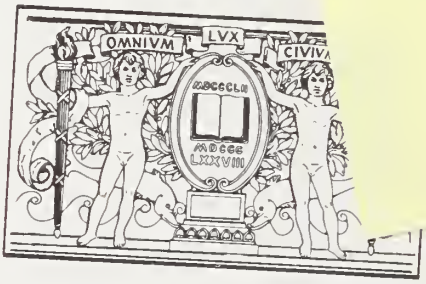

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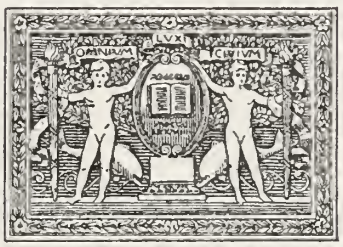

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More Books

The Bulletin of the Boston Public Library

JANUARY, 1942

The Myrrour of the Worlde

THE Library has lately acquired a book exceptionally rich in historical interest, *The Myrrour and Dyscrypcyon of the Worlde,* printed by Laurence Andrewe, undated, but variously assigned to 1527 or 1529. It is a fine example of early English book illustration; further, it represents a sixteenth-century revision of a Caxton translation; and finally, even in its latest English form, after a threefold migration from one language to another, it preserves a traditional document of the Middle Ages. The volume is a small folio of 92 leaves, illustrated with ninety-seven woodcuts. Twenty-three of these are repeats, and thirty-four others are composite illustrations assembled from small blocks used before. In spite of an ornate modern binding, the book is in beautiful condition, with several lower edges still uncut. The work is very rare; only four other copies are known, two of them in England.

The *Myrrour* is Caxton's translation of the *Image du Monde,* a French compilation made before the middle of the thirteenth century. The attribution of the book to Vincent of Beauvais by the *Short Title Catalogue* and three other authorities is peculiar. In the first place, the prologue states plainly that the work was translated from Latin into French in 1245, a date at which Vincent's gigantic opus was probably not completed, or was at any rate not yet a standard work; moreover, the four great tomes of the Dominican bear no resemblance in scope and arrangement to the condensed outline of the *Myrrour of the Worlde.* Finally, though Vincent's *Speculum Majus* consists of four great divisions, there is among them no *Speculum* or *Imago Mundi.* An *Imago Mundi,* however, does exist — namely an exposition of cosmogony and geography written in the twelfth century by Honorius Augustodunensis, a somewhat shadowy figure known in France as Honorius d'Autun. There is an edition of this work, printed at Speyer in 1533, in the possession of the Boston Public Library.

But the *Imago Mundi* of Honorius was only one of the Latin sources used by the French compiler, who wove his material into a poem of more

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than 6,500 verses. Who this author was has been a matter for lively discussion among philologists. In an excellent critical essay on *L'Image du Monde* the French scholar Ch.-V. Langlois argues in favor of one Gossouin, a cleric of Metz in Lorraine, for the good reason that this name occurs in four manuscripts, while that of the second alleged author, Gauthier, favored by Paul Meyer, appears in only one. Others have assigned the name of Gauthier to the reviser of the poem in its second amplified edition, allowing at the same time that Gossouin was the author of the original version. M. Langlois, however, contends that the author of the first and the reviser of the second edition were one and the same person, namely Gossouin, who between appearances of the two may have traveled in Sicily and Syria with his patron, the Bishop Jacques of Metz, to whom he dedicated the second edition. The date of the composition has also been a subject of controversy, since 1245, 1246, and 1247 appear in various manuscripts; one copy, in the British Museum, contains a prologue stating that the work was conceived in 1246. This accords well with M. Langlois's conclusion that the poem in its first form was completed on March 6, 1247. He bases this on a remark of the author who, calculating how long it would take Adam, the first man, to reach the stars, mentions 1247 as the year when his book was finished. In the Library's English version, however, the same passage reads: "At the tyme whan this volume was made, & this was at Epyphany in the yere of grace M.CC. and .xlvi."

Gossouin divided his poem into three parts. The first treats of God and man, the value of philosophy, and the seven liberal arts; the second is a geography of the three continents known in the Middle Ages; and the third is an outline of astronomy, but with numerous digressions into the realms of manners and morals. Besides the *Imago Mundi* of Honorius, the poet drew from various sources, notably the *Philosophia Mundi* of Guillaume de Conches (sometimes also ascribed to Honorius); Jacques de Vitry's *Historia Orientalis;* the *Anticlaudius* of Alain de Lille; the medieval bestiaries and lapidaries; and, for the astronomical part, Ptolemy's *Almagest.* Passages have, however, been traced to a number of other works, such as St. Augustine's *De Trinitate,* Gervase of Tilbury's *Otia Imperialia,* and Neckam's *De Naturis Rerum.*

The *Image du Monde* was widely read and admired, and influenced other works. Sometime in the thirteenth century or a little later it was turned into prose, and it is from this prose version, which also enjoyed considerable popularity and was frequently printed in the fifteenth century, that Caxton made his translation into English. The French prose — hence also the English — followed the first edition of the poem; consequently it retains the division into three parts, while the second edition has only two. Caxton translated from a French manuscript, written at Bruges and now in the British Museum, which contained a unique

prologue stating, as we may read in the Library's copy: "Sayde boke was translated out of Laten into Frenche by the ordynaunce of the noble duke John of Berry and Auvergne the yere of our lorde .M.CC.xlv." Indeed, a "magnificent copy," as M. Langlois describes it, did find its way into the library of the famous bibliophile the Duc de Berry; the only mystery lies in the date, as the Duke flourished a century later. Mr. Oliver H. Prior, in the introduction to his critical edition of Caxton's text, offers a solution of the riddle. A manuscript of the *Image du Monde* in the Bibliothèque Nationale in Paris contains some inscriptions stating that the book belonged to the Duc de Berry, and the scribe of the Bruges manuscript evidently read into the statement an implication that the work had been written at the Duke's behest.

Caxton made his translation in 1480 and printed it, undated, either in that year or in 1481 — the first illustrated book published in England. A second edition, of which even fewer copies are extant than of the first, followed in 1490. About 1527 Laurence Andrewe issued his reprint with certain changes and additions, using some of Caxton's original blocks.

THE chief attraction of Andrewe's work lies in the woodcuts, which represent an immense advance over the childishly crude illustrations of Caxton's edition. Indeed, those blocks which were taken over from Caxton were merely diagrams, while the pictures were new. That is, they were new as illustrations for the *Myrrour of the Worlde,* though, according to the custom of the early English printers, most of them had appeared previously in other works.

Six of them occupy a full page; the others are used effectively to break the solid mass of heavy gothic type. The most beautiful cut of all is opposite the prologue and shows the author presenting a book to a seated Cardinal with a skullcap and halo, while a group of courtiers stand at the back, two of them in animated discussion. This cut, excellent in composition and execution, had been used by Pynson, who had acquired it from the Paris publisher Vérard, for whom it served as an illustration to *L'Orloge de Sapience* in 1493. Next to this in distinction ranks the representation of a scholar in a Gothic interior, resting wearily on one elbow, holding a paper in his hand, while a book with ornate clasps lies on the lectern, another is at his feet, and still others are visible in the background. This large cut appeared originally in books printed by Wynkyn de Worde in 1518 and then underwent several migrations, illustrating works as varied as the *Kalender of Shepherdes,* the *Dyctes of the Phylosophers,* and the *Interlocucyon betwyxt Man and Woman* before it reached the *Myrrour of the Worlde.* Other cuts derived from Wynkyn de Worde are an odd little group of musicians — two men playing the lute and the flute, and two women, one singing, the other playing a curious instrument with pipes; and a picture belonging originally to some ro-

mance series, showing knights in armor and their horses. Other cuts came from the English printer Julian Notary. The picture of Noah's ark with Noah's family looking out of the upper window and the beasts out of the lower ones first appeared in Notary's *Golden Legend* and *Chronicle of England.* From Pynson again Andrewe received a droll cut of Adam and Eve under the apple-tree, the serpent having a woman's face; this originally went with a *Speculum* by St. Bonaventura. One of the large cuts, used to head the section on grammar, shows a sad-faced monk seated at his desk, holding a leaf of writing. Since its appearance in 1497 this cut had done valiant service in illustrating at least fifteen different books ranging from Legrand's *Boke of Gode Maners* to Aesop's Fables. A smaller one from Pynson — a monk writing at his desk — had first illustrated a *Hystorie of Troye* in 1513 and subsequently five other works. Two astronomical figures, an armillary sphere held up by a hand and a decorative chart with the layers of water, air, and fire surrounding the earth, originally belonged to an astronomical work known as *De Sancto Marcho,* attributed to Pynson's press about 1505.

Mr. Edward Hodnett in his catalogue of English woodcuts further lists twenty-two cuts as belonging to the *Myrrour of the Worlde,* although he supposes that they, too, must, with one or two exceptions, have been drawn from earlier sources. One of those which he considers as designed especially for Andrewe's book is the cut on the title-page — a globe, with a city pictured on it, suspended from a cross. A striking, though somewhat crude, representation of scholars excitedly discussing and pointing at the stars resembles, in Mr. Hodnett's opinion, "the work of Pynson's chief hand." The rest are of unknown workmanship: for example, the forbidding picture of the angels guarding the earthly paradise, or of the fishermen hauling a net and blowing a horn, not to speak of the awkward attempts to portray creatures natural and unnatural, like the panther, the whale, and the mermaid with a mirror. The scientific section includes a picture of an earthquake, with walls and towers toppling down, a group of clouds with the sun and moon, and another bank of clouds dropping rain.

While Andrewe thus improved on Caxton's illustrations, he made no attempt to correct his predecessor's text, though he occasionally departed from it. Whether he used Caxton's first or second edition makes little difference, as the second merely contained a few corrections. Certainly Andrewe adopted these, as he prints correctly the names of the country Saxony and the city Strassburg, which were wrongly rendered in Caxton's first edition; but he cheerfully retained whatever mistakes Caxton had made as translator. According to Mr. Prior, however, the old English printer was a good French scholar and made only ten mistakes in the whole book. Some of these, to be sure, were odd, as when he mistook the word "une poix" meaning *pitch* for "un poix" meaning *pea.*

A Woodcut from "The Myrrour of the Worlde," Printed at London in 1529
Facsimile Slightly Reduced

The influence of the French is apparent in Caxton's original vocabulary, though somewhat modified in Andrewe's version, as when "realme" is substituted for "royaume."

THE prologue in Caxton's *Mirrour* is considerably longer than the one printed by Andrewe. Indeed, why should the latter write that the work was "rudely translated out of French in to English by me simple person William Caxton at the request, desire, cost and dispense of the honorable and worshipful man Hugh Bryce, Alderman and Citizen of London"? Caxton also informed the reader that he had used a French manuscript written in the town of Bruges in 1464 and that he had planned the translation in the month of January 1480 in the abbey of Westminster near London. All this Andrewe preferred to omit.

The book proper, following the original plan of the French poet, is divided into three parts. The first, which treats of man's place in the cosmos and of the arts which enable him to understand it, is the one most typical of the unified medieval outlook, whose astronomy was theological and whose science moral. It is not altogether surprising that just in this first part Andrewe should have departed from his model — by omissions in some cases, by additions in others — more noticeably and with more significant changes than in the latter part of the work. Between 1480 and 1527 mighty events had shaken the medieval world, and fresh winds had begun to blow, even from across the newly-navigated ocean. No wonder, then, that the sixteenth-century printer curtailed the moral exhortations and added more specific definitions in the description of the arts, where the early writers had been content with inspiring generalities.

After explaining that "whan our lorde god created the man, he gave to hym power to do his fre wyll," the author considers the enquiries of the "notable and wyse phylosophers." The praise of philosophers or scientists (they were one and the same in the Middle Ages and, indeed, for a long while after!) and the high worth of "clergye," which is used in the sense of "acquired knowledge," loom large in these pages. But the reverse side of this reverence is a sharp rebuke to clerics who for love of good living or of worldly honor neglect the pursuit of pure learning. "Than the noble kynges of Englond and of Fraunce may be ioyous" because they have "science of clergye" in their realms — the kings of England being added by Caxton to those of France, as also the names of the English universities in the following: "I say to you that Parys, Cambrydge, and Oxenforde ben the fontayns where men may draw out moste scyence and clergy." Caxton, however, conceded "and more in Parys than in other places" — a tribute which Andrewe left out. It is in this chapter that Andrewe further made a striking omission of some long observations in praise of kings and in particular of Charlemagne,

who was a good astronomer and much loved in Lorraine — a matter of slight interest to Englishmen. He also left out a long passage, retained by Caxton, which tells about the noble work of the Friars Minor and the Jacobins or Dominicans.

Following the general remarks are the chapters treating of the seven arts, their sequence varying slightly from Caxton's. The chapters on grammar, rhetoric, and logic are conspicuously brief in Caxton, less so in Andrewe. The earlier printer ended the section on grammar thus: "God made the world by worde, and the worde is to the world sentence" — which Andrewe omitted. Instead, he defined the different parts of speech. Again, whereas Caxton transmitted the words of the medieval teacher, "Who wel knewe the scyence of Rethoryque, he should knowe the right and the wronge; for to doo wronge to another, who so doth it is loste and dampned [damned]," Andrewe discoursed on the art of memory, visual imagination, and the modulation of the voice. In regard to logic, Caxton confined himself to repeating that logic shows how the true shall be known from the false and the good from the evil, while Andrewe gave twenty-one short definitions of terms. In the section on arithmetic, which Caxton presented in mystical generalities, Andrewe explained algorism, addition, subtraction, etc., as well as the "taking out of the rote," to which he devoted two and a half pages. It is in the chapter on music, which in both Caxton's and Andrewe's versions is compared to medicine for the soul, that the later printer's explanation of the scales makes perhaps the most conspicuous addition. The chapter on the art of astronomy differs also from Caxton's, which is mainly a reiteration in praise of the liberal arts, in contrast to Andrewe's explanation of the celestial spheres and the circle of the zodiac.

A chapter on nature and the study of her works again gives occasion to chastise indifferent clerics. The author gives as high authorities Plato, "which was a great clerke," and Aristotle, "tho philosophers ensewe better plato than Arystotle." Then chapters on the form of the firmament, with the air and the "hester" or ether, from which angels take "theyre bodyes and theyr wynges"; the four elements; the earth "ryght in the myddle of the worlde"; its roundness and why God made it so; the spheres and the planets; and the sun's course round the earth complete the first part of the book.

THE second part is of even greater curiosity for the modern reader, as it gives a lively picture of medieval geography and of the myths and marvels that found such ready credence. The author is careful to state that the earth is "not enhabyted but in one quarter onely." The geographical division is, of course, by the three known continents, Asia, Europe and Africa. However, the medieval assignment of regions to these continents surprised even Caxton, who, though faithful to the origin-

al, could not refrain from modestly expressing his perplexity. For example, he wrote: "After Europe is affryke of which the regyon of Lybe is the fyrst . . . After cometh the realme of surrey [Syria] and Jerusalem and the contrey round about this is the holy land . . . after the opynyon of some is that this holy lande longeth to Asye. After that cometh Grece, Cypres, cycyle [Sicily], toscane, Naples, Lombardye, gascoyne, spayne, cateloyne, Galyce, Nauerre, Portyngal, & Aragon. And how be it that the auctour of this boke sayth that these contreis be in Affryke yet as I understonde althys ben wythin the lymytes and boundes of Europe." Apparently in the time of Gossouin the Mediterranean countries were classed as African, an idea which of course was no longer tenable in Caxton's time.

In the middle of the world is situated the city of Aron, which seems in the *Myrrour* to hold the place that Jerusalem does in Dante's *Divine Comedy*. The most important sight in Asia — which, alas! no one could see — is the terrestrial paradise, enclosed within a ring of flames. Within it "spryngeth a fontayne or well which is deuyded in to foure flodes" — the sources of the four rivers, the Ganges, the Nile, the Tigris, and the Euphrates. The regions in Asia abound in strange inhabitants, as also in remarkable flora and fauna and precious stones. Among the curiosities are the pygmies, the people who slay their parents when they grow old, the sun worshipers, the Cyclops, the perverse people who have their faces in the middle of their belts, and those who live by the smell of an apple. Many are the serpents and beasts of India — the white bulls, the monotheres [unicorn] which can be subdued only by a pure virgin in whose lap it falls asleep, the tigers, to be captured only when they look into a glass, the panther with a sweet smell, and above all, the elephants. The reader is taken to Persia "whereas a scyence called Nygromancye [necromancy] was first founde which scyence constraineth our enemy the fende [fiend] to be taken and holde prysoner," to Mesopotamia, and other lands.

The geography of Europe — that is, the lands north of "Mount Jus" or Great St. Bernard — receives only a chapter, less than a page long, and the account sounds almost as remote as the terrestrial paradise. "There spryngeth a ryuer named dunoe [Danube] . . . As I herde say the hede of this dunoe begineth on one syde of a montayne, & that other side sourdeth on another riuer which is called the Ryn." After Africa come the "Dyverse Iles of the see," many of which were associated with saints and sages. Among the forty-four isles situated "toward Asia the Great" is the island of Psalmos "in which the quene sybyll was borne the which prophecyed of many thynges of our lorde Jesu cryst long tyme before he was borne of the vyrgyne marye"; it was also the birthplace of "a great philosophre and a good clerke named pictogoras, the which . . . founde the poyntes and the dyfference of musycke." Once

there was, according to the wise Plato, an island wider in area than Europe and Africa together, "but syth [since] the tyme of plato it was in suche wyse destroyed and broken lyke as it pleasyd our lorde that it sank down into Abisme for the great synnes that they commysed that were dwellers . . . therin." This was the lost Atlantis mentioned by Plato. Another lost island was once found by St. Brandon, who "sawe and founde many marvayles lyke as his legende conteyneth" — a legend that was spun out at length in the second edition of Gossouin's poem, but does not appear in the prose version.

The following chapter tells of divers curiosities in Europe and Africa. The most notable is St. Patrick's Purgatory in Ireland, which is most perilous to enter for anyone not confessed and repentant of his sins, for he will be entirely destroyed. Caxton, on translating the description of this place, could not refrain from qualifying it with a little skepticism of his own. "It may well be that of auncyent tyme it hath ben thus," he admitted, but "I have spoken with dyverse men that have ben therin," and among these a high canon of Waterford and a worshipful knight of Bruges, John de Banste, neither saw nor suffered anything at all. Legends of spurious purgatories might be doubted, but a long authoritative chapter is devoted to the location and condition of hell. Parts of this chapter rise to a rhythmic poignancy. "Certaynly they dye lyuyng," the poet wrote of the victims there, "and alway lyue dyenge."

The later chapters of the second part are geological, treating of the waters, earthquakes, frost and snow, thunder and lightning, and winds. The final ones on the stars afford a suitable transition to the third part of the book, which is mainly astronomical. But here again the medieval wonder at the greatness and order of the cosmos is linked with wonder at the wise men who could understand it. So in this last part of the work the poet stopped in his explanation of the stars to pay tribute to "kynge Tholomeus" — Ptolemy being called a king not because he was the king of philosophers, but because the writer identified him with one of the royal Ptolemaean dynasty. This "good kynge Tholomaus loved [astronomy] so moche and he knewe more than any other man save adam whych was the fyrste man. For Adam knew all the .vii. scyences lyberal entyerly without fayllyng of a worde." The author tells also how the Scriptures and sciences were saved from the ravages of the Deluge in two great pillars. Sem, one of Noah's sons, was the first to apply the sciences after the Flood. And from Sem on follows a procession of noble wise men, beginning with Abraham, and after him Plato and Aristotle. "After cam Boece [Boethius] which was a great phylosopher & a ryghte wyse clerke." But he who most "trauayled upon the scyence of astronomy was Vyrgyll." The "prophecy" of the birth of Christ in the fourth eclogue and the many miraculous legends about the Roman poet are known to have exerted a wide influence on the medieval imagination.

A digression into the field of economics explains "for what cause money was fyrst establysshed." Money, derived from the Greek word *monos,* was formerly only of one kind, but now there are many varieties, which was not the intention of the wise men who invented it. Indeed, small silver coins are easier for poor people to carry; "in the reygne of kynge edwarde was no money curraunt in Englonde but pens and halfe pens & ferthynges," and he first ordained the minting of gold coins. This information was added by Caxton.

The last chapters of the book describe the spheres in their order, — the blue heaven which we see, the "heuen crystallyne," the purple "heuen imperyall . . . garnysshed full of all beautyes," from which the wicked angels fell, and the "heuen celestyal," where the saints dwell in "ryghte parfyte and ynestymable glorye."

MARGARET MUNSTERBERG

A Browning Exhibit in the Treasure Room

THE Library arranged an exhibit of its Browning material in the Treasure Room during the month of December. It included first editions of works by Robert and Elizabeth Barrett Browning, autograph letters, portraits, and groups of books related to several of the more important poems. The basis of the exhibition was the collection formerly made by the Boston Browning Society, which was given to the Library in 1897, in order to make it available to a larger circle of readers. Since that time it has been enlarged by several other gifts, and now numbers nearly seven hundred volumes.

One of the most attractive items in the exhibit was the "Browning sketchbook," containing twenty-nine sketches and caricatures by the poet himself and nearly two hundred by his father. (The volume was described in detail in More Books for November 1926.) It is well known that the elder Browning, though forced by circumstances into a post in the Bank of England, had no real inclination that way, but was essentially a booklover and an artist of some talent. He had a special admiration for Hogarth, obvious in the quality of these casual drawings with their apt lines and grotesque exaggeration of features. The collection is an odd mixture. It was open at a double page showing, besides a rough pencil sketch of Robert Browning the poet, several ruthless heads of "persons applying for dividends at the Bank of England." Evidently the clerk revenged himself on the clients.

One case was reserved for certain articles which might be called relics of the Brownings. The object of greatest general interest was the bronze model of the two poets' clasped hands, cast from life by Harriet Hosmer in 1853. Also on display was a pair of portrait medallions in bronze made by Mrs. May Smith Dean and lent by the Browning Society. The Library has two books formerly in Browning's possession. One is a recent acquisition — the first edition of Victor Hugo's *La Légende des Siècles,* with Browning's inscription on the flyleaf, written less than a month after his wife's death: "Dearest Isa Blagden gave this book to Ba on our last but one (last happy) journey to Rome, Nov. 1859. Casa Guidi. July 24, 1861." The other, a seventeenth-century *Histoire du Gouvernement de Venise* bound in red morocco, was once among Browning's books and was given by young Robert Barrett Browning to his wife on their wedding journey in 1888.

In a prominent position were the first editions and manuscripts, headed by the proof sheets of *Sordello,* with corrections in Browning's own hand. The first edition, placed beside it, showed how the corrections had been made in the printed version. The same group included first editions of Browning's other publications up to 1850 — *Strafford,* 1837, the rare *Bells and Pomegranates,* printed in a series of eight pamphlets from 1841 to 1846, and the *Poems* of 1849. The *Bells and Pomegranates* set contains many of the poems which helped to make Browning popular then and now — *Pippa Passes,* the "Cavalier Tunes," "My Last Duchess," and "The Pied Piper of Hamelin." In 1850 appeared *Christmas-Eve and Easter Day,* followed five years later by the two volumes of *Men and Women,* which contain some of Browning's finest love poems, as well as "Fra Lippo Lippi," "Andrea del Sarto," and other dramatic

monologues. The first volume was opened to "My Star," with an autograph copy of the poem, which was the one Browning usually wrote out for admirers.

It was nine years before Browning published again. Reviews of *Men and Women* had been disappointing. Moreover, Italian politics were in an exciting period, and Mrs. Browning was in poor health for some time. She died in 1861. But in 1864 *Dramatis Personae* appeared, and met a very different welcome from the chilly one accorded *Men and Women*. The first edition was of course on exhibit, and with it were some out-of-the-way items such as the *Keepsake* for 1856, which contained the only appearance of "Ben Karshook's Wisdom" during the poet's lifetime, and Jebb's Greek translation of "Abt Vogler." The same case displayed first editions of *Balaustion's Adventure, Prince Hohenstiel-Schwangau, Fifine at the Fair,* and *Red Cotton Night-Cap Country.*

Balaustion's Adventure, embodying Browning's translation of Euripides's *Alcestis,* was a great success, not only with the public but with scholars of eminence like J. P. Mahaffy. It encouraged the poet to try a sequel in 1875, *Aristophanes' Apology,* this time with a translation of Euripides's *Hercules Furens.* Two years later he made a last essay in the field with the *Agamemnon* of Aeschylus, of which the Library has the proof sheets. Also on view were the other works of Browning's last period: *Pacchiarotto, The Inn Album, Ferishtah's Fancies, Dramatic Idyls,* and *Jocoseria.*

Mrs. Browning's works were arranged separately, with one or two autograph letters and the manuscript of "A Tale of Villafranca." One of these letters is particularly interesting because it expresses pleasure in a review written by Poe about one of her books — remarking, "The reviewer has so obviously and thoroughly *read* my poems, as to be a wonder among critics."

Manuscripts were scattered through most of the other cases as well. The Library has nine letters by Robert and four by Elizabeth Browning addressed to Kate Field, and two or three more in other collections. Kate Field, a pretty and charming young American journalist, was intimate with the Browning circle during the last two years of Mrs. Browning's life, and the letters to her are written in a delightfully friendly and even affectionate tone. They deal with all sorts of matters — social affairs, politics, and the Brownings' work among them.

Several showcases were reserved for material connected with the longer poems, with particular emphasis on *Paracelsus,* which was illustrated by several editions of the scientist's writings (some items lent by the Boston Athenaeum and the Harvard College Library), volumes of criticism, and pictures of places and figures mentioned in the poem. The Library was also able to assemble works by the seven men around whose names Browning built *Parleyings with Certain People of Importance.* Another case contained various editions of *The Ring and the Book,* with facsimiles of the *Old Yellow Book,* on which he based the poem; while still another displayed different artists' conception of the Pied Piper, from Kate Greenaway to Willy Pogany, with an early version of the story printed by Richard Verstegen in 1605.

Other sections covered the Brownings' published letters, bibliographies and biographies, musical settings for Browning lyrics, illustrated editions, and portraits.

Exhibitions from the Wiggin Collection

Etchings by Muirhead Bone

MUIRHEAD BONE'S position as a master of the dry-point is unrivalled; he is undoubtedly the most accomplished, both technically and artistically, of all contemporary etchers. His ability to obtain extreme richness and delicacy, and at the same time power and sureness, has established him as a consummate master in this difficult form of art. His use of the burr achieves its fullest possibilities. The drawing in his plates seems faultless, and the studies of scaffold-covered buildings are unique in their composition, harmony of line, and color value.

The foundation for his career was laid in Glasgow, where he was born in 1876. He was the son of a newspaper reporter, and so had an unusual opportunity to know the city in company with his father. Blank books and pencils kept the young Muirhead occupied while the elder was busy writing his articles. In a review published in *Artwork* in 1929, Bone states, "My earliest preserved drawing shows my father, smoking, cap on head, reporter's pad on knee, writing hard 'for pieces' (Glasgow for bread and butter), as he often asked his family to remember. Like every Glasgow child, I knew the Clyde and 'Doon the Wa-er' (water) and remember very clearly one glorious sketching holiday at Lockgoilhead when I had left my school at 14 ('showing fair progress in drawing'), and was told that in a month I must start 'to work.' The year before, my father and I had explored the possibilities of my designing for a 'calico' mill, and making book illustrations for Messrs. Blackie, but only to meet with disappointments, though we carried about with us illustrations to 'Rob Roy' and 'Marmion,' and a variety of geometrically contrived lovers' knots. Now I heard that I was cast for architecture, and began my three years in a Glasgow office."

Bone's first studies in the fine arts were in an evening class at the Glasgow School of Art. In the same class was Francis Dodd, now one of England's foremost portrait etchers, and whose companionship he enjoyed on many sketching trips on Saturdays and holidays. Bone states that both he and Dodd were favorite pupils of the drawing master, Archibald Kay, R.S.A. Glasgow at that period offered a great deal to the young artists, as there was a Glasgow School of Painting which was very much advanced and received recognition from unacademic critics in London. Many visits to the Corporation Gallery, with its magnificent collection of old masters, afforded rich opportunities. The work of Van der Heyden and Ruysdael pictured the towns of Holland, which in Bone's estimation were much like the atmosphere of Glasgow. It was natural that Bone should draw buildings and street scenes in the Dutch manner, and this influence continued until a volume of Meryon's reproductions came to his notice at the Public Library. "La Pompe" with its intricate scaffolding arrested the young artist's attention, and he drew his first scaffold from the demolition of the Glasgow Gaiety Theatre. From that time on he was deep in beautifully studied pen drawings done in a technique resembling that of etching. Mr. Campbell Dodgson tells us the value of his early training: "Muirhead Bone was brought up to be an architect, and he owes to that apprenticeship the

thorough knowledge of construction, the extraordinary eye for significant detail, and the sureness of hand whether in finished or in summary drawing, which no etcher could acquire who should approach architecture merely from the outside. For him, however, drawing soon came to be of paramount interest, and he relinquished all thought of practising architecture as a profession."

Bone's earliest etchings and dry-points date from 1898. Many critics believe that his great interest in the subjects about Glasgow was responsible for the splendid foundation in his later work. Like several etchers who are distinguished for originality, he found out the technique for himself with little aid from a master or school of engraving. His plates, with their groups of figures in the street, market place or at work, are full of movement, human interest, and life, a quality all too rare with most architectural etchers.

Arthur M. Hind has summed up Muirhead Bone's worth in the artistic world in these few lines: "He has deservedly achieved one of the greatest names in recent etching. Few drawings have been seen to equal his since the time of Rembrandt, and in his studies of scaffold-covered buildings in the breaking or the making, he has followed an individual path and shown a feeling for the great harmonies of line, which is beyond praise. He works largely in dry-point, a process in which his virtuosity is unrivalled."

Bone had the ability and imagination to find interesting material wherever he might be. His trip to America is proof enough, with the fine plates of New York's busy thoroughfares both by night and by day, done in great masses of light and shade. When his *oeuvre* is so fully represented as it is in the Wiggin Collection and is so rich in fine impressions, it is difficult to choose which prints should represent the artist in this, his first exhibition in the Library. One can safely say that all of Bone's later plates are unusual accomplishments, but there are several that will most certainly be ranked among the classics of dry-point. Of "Ayr Prison" Campbell Dodgson has written, "If I were asked which of my Bones I should cling to, were all but one to be surrendered, I should answer 'Ayr Prison.' The highest qualities of Bone's work at its best, in landscape and in architecture, are there combined. It is planned with an exquisite feeling for line and balance, and wrought with a masterly technique." To mention another, "Spanish Good Friday" is without a doubt one of the finest examples of pure dry-point ever executed and will always hold a high place among the best of Bone's plates. Following closely are "Ely Cathedral," "The Shot Tower," "Demolition of St. James Hall," "The Great Gantry," "Manhattan Excavations," and a number of others among the architectural subjects. Then it is restful to turn from these amazing performances to "Hampstead Heath," "The Ballantrae Road," and "Rye from Camber," all quiet landscapes with charm and simplicity of their own.

Bone's work covers England and Scotland, New York and New England, France, Italy and the Mediterranean, Greece and Asia Minor, Sweden and Denmark. During the last war Bone was commissioned by his government to make drawings of the Western Front and these records proved him an artist with few limitations. Again in the present world conflict he has been appointed official artist of the British Admiralty.

ARTHUR W. HEINTZELMAN

Lyndewood on Canon Law

THE recently acquired folio of William Lyndewood's *Provinciale* and John of Athon's *Legatine* [G.400.43], printed in Paris in 1505, is of great interest as a compendium of English canon law, and incidentally also as an example of fine book production.

The work was produced by Wolfgang Hopyl for William Bretton of London, whose shop was at the Sign of the Trinity in St. Paul's Churchyard. Accordingly, the title-page consists of a large woodcut showing the traditional triangular representation of the Trinity with the emblems of the four Evangelists. The first leaf is embellished with a large armorial device believed to be that of William Bretton. On the verso is a preface by the great editor Badius Ascensius addressed to the clergy of Great Britain, praising the excellent editing and neat printing by Hopyl. Actually the same preface had already appeared in the first Paris edition issued in 1501 by André Brocard, the printer for whom Ascensius's compliment was originally intended. The last leaf contains Hopyl's printer's mark — two eagles flanking two circles linked by chains, the upper one topped by a crown. John of Athon's treatise has the same title-page as Lyndewood's; in addition, its first page is ornamented with a fine woodcut representing a king surrounded by his councillors.

The volume is bound in contemporary wooden boards covered with dark brown calf, stamped with diamond-shaped panels enclosing tree designs. Two marginal Latin inscriptions in a contemporary hand show that the book belonged to one William Broke, a doctor of decretals.

Lyndewood or Lyndwood — diplomat, chief official of the archiepiscopal court of Canterbury, and later bishop of Hereford — was one of the greatest ecclesiastical jurists of England. His *Provincial Constitutions,* composed between 1420 and 1430, is a digest of the synodal resolutions of the province of Canterbury from the time of Stephen Langton to that of Henry Chichele, accompanied by his own explanatory glosses. These resolutions pertain to such matters as the administration of the sacraments; the ecclesiastical offices; the life of the clergy; the status of monks and canons regular; marriage; simony; heresy and apostasy; penance and excommunication. In the section "De Magistris," commenting on the prohibition of Wycliffe's books, Lyndewood, a thorough upholder of orthodoxy, tells about the punitive expedition led by Cardinal Beaufort "in the year 1429" against Bohemia, which is "intoxicated" with heretical doctrine, and about the exhumation of Wycliffe's bones from his burialplace at Lutterworth in the diocese of Lincoln in 1428.

Lyndewood's work is regarded as a cornerstone of the English canon law, and many of his admirers see in him a champion of the national church. The truth, however, is — as Frederick W. Maitland pointed out in a brilliant essay — that Lyndewood was an out-and-out papalist, to whom it never occurred that a provincial statute of the archbishopric could take precedence over the general law of the Roman church. If there were a conflict between the two, Lyndewood simply assumed (and this in a book dedicated to the Archbishop of Canterbury) that the former would be invalid. Maitland was, in fact, astonished at the meagreness of English ecclesiastical law as distinct from the general law of the Roman church. Lyndewood's compendium is patterned after the Decretals of Gregory IX, but includes only 75 titles as against the 185 in the Pope's work. "Had Lyndewood's glosses come down to us without the text that they enshrine," Maitland wrote, "we might have read page after page without finding any proof of his Englishry."

The supplementary essay *Legatine* by John of Athon (Acton, or Ayton) contains the constitutions promulgated by the Papal legates Otho and Othobus. John of Athon, Canon of Lincoln, wrote his glosses between 1333 and 1348. They were first printed by Wynkyn de Worde, together with his edition of the *Provinciale,* in 1496. **M. M.**

Ten Books

Fountainheads of Freedom. By Irwin Edman. Reynal & Hitchcock. 576 pp.

This book is divided into two parts. The first is an outline of the growth of the idea of freedom from the time of the Old Testament to the present; and the second is a compilation of excerpts from the writings of those who have contributed to the idea of democracy throughout the ages. Democracy, Mr. Edman contends, is as old as the recorded thought of mankind. He gives a brilliant re-appraisal of the political and philosophical doctrines which have influenced human society. Even philosophers like Plato, who are not customarily associated with the democratic spirit, and the Stoics and Epicureans have striven for the best means of developing liberty. The contributions of the Hebrews through their Covenant with God, as well as the influence of the Old Testament on the Puritans of seventeenth-century England are emphasized. The Roman concept of liberty under the reign of law, and its later adaptation and expansion in the Middle Ages under the autocratic rule of the Church and Empire, are similarly exemplified. The deep-rooted self-reliance of the English manifested itself in the Levellers and Diggers of Cromwell's time. This liberty-loving tradition expanded in America through the framers of the Declaration of Independence and the Constitution, and in France through Rousseau, Voltaire, and Montesquieu. Modern thinkers like Marx, Veblen, and the Fabian socialists represent the nineteenth-century development. The selections are enlightening and well chosen. (*S. E. W.*)

Ideas for the Ice Age. By Max Lerner. Viking. 1941. 432 pp.

Mr. Lerner's ideas on "crisis democracy" as it faces the "ice age" to come are here presented in a miscellaneous collection of articles, essays, and book reviews, held together by the inner unity of a point of view. The first part, "Who Owns the Future?" — written, of course, before the Japanese attack — contains a "tough-minded" analysis of the present situation, and advocates a planned economy within and a British-Soviet-American alliance without in order to safeguard and defend democracy; it also offers suggestions for a possible federal world state in the future. The second part of the book, consisting of biographical studies, is its most distinctive contribution. The subjects are Machiavelli, both as a child of his time and in advance of it; Justice Oliver Wendell Holmes, as a conservative, whose supposed liberalism was really only a vitality that fought against legalistic patterns; Randolph Bourne, the lonely, passionate democrat and pacifist; and the mystic Kafka, who moved "in the realm of the non-rational." In the third part, "America's Hour of Decision," the author maintains that neither Charles Beard nor Raymond L. Buell understands "the nature of contemporary revolution," and disagrees with Waldo Frank over the rôle of materialism in the present dilemma. The final section, "The Unfinished Business of Democracy," includes a sensational chapter on the Spanish embargo and the pressure which the author believes was exerted on the State Department in favor of Franco. The final chapters emphasize the importance of maintaining the rights of labor in the problem of national defense, and that of a strong presidency, "the greatest majority-weapon our democracy has thus far shaped." (*M. M.*)

The Balance Sheet of the Future. By Ernest Bevin. McBride. 1941. 303 pp.

Mr. Bevin's speeches and broadcasts of recent years have been converted into chapters of a volume dealing mainly with British industry in war time. Two thirds of the book represent addresses which the author delivered as Cabinet Minister; the remaining talks he gave earlier as labor leader. The dominant theme is the spirit of voluntary service which imbues all kinds of workers, from the men working overtime in munitions factories to the telephone girls who have stayed at their posts during air raids. The government uses only a minimum of compulsion, while introducing various welfare measures such as medical service in factories, the

Seamen's Welfare Board, canteens at work centers, and day nurseries to relieve the women needed in industry. Mr. Bevin gives large credit to the Trade Union movement for the smooth functioning of production in spite of the release of manpower for the army and navy and the shift of workers from one place to another. He describes the governmental machinery that facilitates these adjustments, and offers a stimulating account of the government centers where men from different previous occupations are trained in essential work. "We established for the first time," he declares, "what I believe is a decent minimum wage for the agricultural industry." Although the war organization is of primary interest, the author emphasizes the importance of the International Labor Office and, in the event of peace, the superior qualifications of labor for solving social and economic problems. (*M. M.*)

America's Own Refugees. By Henry Hill Collins, Jr. Princeton University Press. 1941. 323 pp.

Today's refugees are of two kinds: those fleeing Europe and the tidal wave of war, and those less known refugees who are fleeing from an internal economic upheaval here. There are four million of them, landless farmers and jobless workers, who follow the crops, industrial expansion, or defense orders. Mr. Collins treats the question with the sympathy it deserves as well as with thoroughness and penetration. As Vice-President Wallace pointed out, "The migrant of today would, seventy-five years ago, have been a pioneer." Nearly all our modern Joads have the spirit of Carson and Boone, of astounding determination and courage. According to the author, the causes for migration are many — notably soil erosion, the decay of the cotton culture of the Southeast, the "semi-feudal system" of sharecropping, the agrarian revolution with the consolidation of the farms, and the present defense program. Though a proportion of the population must of necessity be shifting, the problem is still unsolved from the human standpoint. Three major conditions of life among the migrants — health, housing, and education — fall shamefully far below accepted American standards. Mr. Collins is concerned not only with the individual faced with insecurity and hunger, but with the family as a whole, its morale, its psychology. Statements made by witnesses at public hearings before the Tolan Committee of the House of Representatives, which investigated the status of the migratory worker, add force and directness to the survey, which is above all an earnest challenge to those interested in social maladies. (*E. J. A.*)

The Charles. By Arthur Bernon Tourtellot. Farrar & Rinehart. 1941. 356 pp.

The fourteenth volume of *Rivers of America* is a book for every dweller in eastern Massachusetts. It is a record not merely of great events and of personages of the past, but a link with something that Boston people have come to regard in the light of an old and valued neighbor — the River Charles. Mr. Tourtellot's style, which he does not scorn to enliven here and there with a current colloquialism, is deliberately sociable. His aim has not been formal history, but rather to "acquaint the reader with what living in this valley through these centuries has been like and with the sort of people who have known the Charles." Hence he makes, with this as his thesis, all manner of excursions into attractive bypaths. Journeying upstream to contemplate the river's source near the boundary of Worcester and Middlesex Counties, he revives the story of Sir Harry Frankland, whose country house was in the nearby town of Hopkinton. The beginnings of Harvard College are involved in the misadventures of one Nathaniel Eaton. The annals of old Cambridge are woven into the personal histories of John Vassall, Mrs. Andrew Craigie, and Thomas Oliver. The roster of those who have lived in the valley of the Charles, either as actors in the nation's drama or as lovers of its natural beauty, is long and distinguished. From the sachems of the Algonquins down to the later days of immigration, Mr. Tourtellot has written of them all in turn and always with understanding. (*C. H.*)

A Second Treasury of the World's Great Letters. Simon and Schuster. 1941. 636 pp.

ENCOURAGED by the extraordinary success of their first anthology, the publishers issued this sequel which may become fully as popular. The emphasis in the first volume was largely on great men and great events; now it is rather on the more leisurely letters of the world's best writers. From Cicero and Caesar to D. H. Lawrence and Virginia Woolf, nearly two hundred authors are represented. There are love letters, letters about marriage, friendship, art, music, poetry, and literature, and letters of controversy, satire and irony in a bewildering abundance. As in the first book, both sides of the correspondence are given. Each letter is "framed"; the editors, Mr. Wallace Brockway and Mr. Bart Keith Winer, have provided biographical and critical explanations which are always readable and illuminating. The volume is certainly entertaining. "In these pages," the foreword states, "we find the sovereigns of the arts and sciences speaking their minds, not merely as geniuses, but as men and women." There is indeed the added piquancy of looking into the intimate affairs of other people — "the eternal joy of eavesdropping."

Edgar Allan Poe. By Arthur Hobson Quinn. Appleton-Century. 1941. 804 pp.

THE need for a definitive biography of Poe has arisen not because there is a dearth of material but because there is too much. Any one working on his life must fight his way through a disheartening welter of conflicting evidence, scandal, apocryphal stories, hero-worship, and unblushing invention. It has been Dr. Quinn's task to sort out the truth and present the real portrait of "Poe the American" against the whole literary background of his period; and he has made an overwhelming success of it. He has cleared up several dubious points about the poet's parents, his early life, and his "secret marriage"; but the most interesting fact he brings to light is a full disclosure of the manoeuvres of Rufus W. Griswold, whom he calls Poe's evil genius. Most of this is based on the Griswold Manuscripts in this Library, and his use of the collection will shortly be the subject of a longer note in MORE BOOKS. For the first time it is made clear that Griswold not only altered Poe's letters for his infamous *Memoir,* but that he forged whole paragraphs in an attempt to make it appear that Poe was dependent on him for praise and advancement, and that he admired Griswold extravagantly. He carried it further, inserting passages in the printed version of a letter from Burton which made Poe out a sensation-monger intent only on popular acclaim. Though nothing was farther from the truth, this and more personal slanders have persisted down to the present day. Indeed, probably the greatest service Dr. Quinn has rendered to the poet is to show how unfounded were Griswold's base imputations. The other is his understanding tribute to Poe the artist, "the one writer in the English language, who was at once foremost in criticism, supreme in fiction, and in poetry destined to be immortal." (*H. McC.*)

Four Years in Paradise. By Osa Johnson. Lippincott. 1941. 345 pp.

ENLARGING upon two chapters of *I Married Adventure,* Mrs. Johnson describes in detail the daring expedition which she and her husband Martin made to Lake Paradise — one of the last strongholds of Africa's wild life. In the heart of the elephant country, where no white woman had ever before ventured, the Johnsons built a home from the trees of the jungle, fashioned their own furniture, and planted their garden. Here for four years they lived and worked with courage and devotion, taking pictures of the people, animals, insects, reptiles, birds, and plants of Africa for the American Museum of Natural History. Sometimes they could hear herds of elephants outside in the dark, pulling branches off the trees; or a rhino would come into camp when they were on safari. And there were countless small annoyances to interfere with the smooth running of home and laboratory. But in spite of their many hardships and even narrow escapes from death, they were doing the work they most enjoyed, and Mrs. Johnson

writes enthusiastically of exciting adventures with all sorts of wild life. This is not a "great" book; but in these days it is refreshing to turn for a few hours to the story of two people who always managed to find ways around even the greatest obstacles, without losing their sense of humor or their belief in ultimate success. (*M. E. C.*)

The Social and Economic History of the Hellenistic World. By M. Rostovtzeff. Clarendon Press. 1941. 3 vol.

Professor Rostovtzeff follows up his great social and economic history of the Roman Empire, published fifteen years ago, with a similar study of the complex forces that shaped the life of the Hellenistic peoples from the death of Alexander the Great to the time of Augustus. The three volumes comprise 1800 pages of text and are illustrated with more than a hundred excellent plates. There is hardly need to say that the work rests on a vast body of literary and archeological evidence which only specialists can fully appreciate. After a survey of the political development of Persia and Greece under Alexander and his successors, the author discusses the various aspects of social-economic life in the period. Attempts at both self-sufficiency and federation, ruthless warfare, the capture and enslavement of whole populations, danger from pirates, decreasing demand for Greek goods, and the competition of slave labor determined the economic tension of the Greek city states. Meanwhile the Ptolemaic dynasty in Egypt introduced the king-centered unity which, while consolidating prosperity, stifled the Greek recognition of private property and initiative. The author throws light on the remarkable system of Egyptian coinage, agriculture, animal industry, wine and oil presses, glass, and other industries. Similarly he studies the policies of the Seleucid Empire, Macedonia and the Minor Monarchies of Asia Minor, and the region of the Bosporus. He then traces the disintegration of these political units through wars, internal strife, and gradual impoverishment, paving the way for Roman intervention and ultimate domination. Yet even under Rome Hellenistic civilization retained its own features, among which the author emphasizes the development of an urban *bourgeoisie* and a consciousness of cultural unity. (*M. M.*)

The Story of Modern Art. By Sheldon Cheney. Viking. 1941. 643 pp.

Mr. Cheney rightly calls his latest book a story, for that is exactly what it is — a narrative of modernism told chronologically from the year 1791 when the revolutionaries in France cast aside the old art as well as the old government. He confines himself to painting alone, contending that painters hold a place in modernism far superior to that of sculptors, architects, and graphic artists. True to its form, the book is decidedly readable without being condescending in tone. Mr. Cheney demonstrates that modern painting is not at all the "racket" that so many ill-informed persons think it is, but can and will stand solidly as a vigorous, living, growing art. He has stripped it of the jargon with which many critics and authors obscure it, many brought it to light as a subject easily comprehensible to layman and initiate alike. This he does by interpreting the paintings through the life stories of the painters, so that one can better understand the conditions which activated them. The annotated bibliography for further reading listed in the back of the book is remarkably substantial, and over three hundred illustrations selected with discrimination add much to the pleasure of the reader. If one wonders why Mr. Cheney excluded reproduction from ome of our living artists in favor of Daumier, Whistler, Cézanne, and Van Gogh, it is because he considers the latter important as the orginators and experimenters of the art we call modern today. (*A. M.*)

Library Notes

The Examining Committee

IN the December 1941 issue of More Books there appeared a list of the members of the Examining Committee for 1941, with an indication of the sub-committees into which the committee is divided for the purpose of conducting the examination of the Library.

It may be of interest to the public to know that each of these sub-committees reports formally to the Examining Committee as a whole, and that it is from their reports that the official Report of the Examining Committee is finally drawn up.

For the purpose of directing its work in general and drafting its final report the whole Committee elects one of its members as Vice Chairman. The Vice Chairman in 1941 was Mrs. Arthur A. Shurcliff.

The Death of Mr. McCarthy

THE Library staff has been saddened by the death of Mr. William Henry McCarthy, Assistant in the Cataloguing and Classification Department of the Reference Division, on December 8, 1941, at the age of forty-six.

Mr. McCarthy entered the Library on July 5, 1910, as a probationary assistant at the Bates Hall Reference Desk, and was appointed to the permanent staff in October of the same year. After a few months at the Center Desk in Bates Hall he was transferred to the shelf department in July 1911, where he remained for the rest of his service.

In this position he was in charge of the bindery records for the entire Central Library. This was an exacting post, which meant not only handling all books from the various departments on their way to and from the bindery, but also supervising the "continuation records" for serial publications as they were bound. He further attended to the numbering, lettering, and title verification of every item which passed through the shelf department for distribution throughout the building.

Such tasks involved the checking of countless small details; but Mr. McCarthy maintained a high standard of accuracy, and performed his duties with unfailing care and attention. Personally he was a man of courtesy and genuine friendliness. Arduous as his work often was, no one ever found him impatient, out of sorts, or anything but cheerful and coöperative.

Mathematical Delights

SEVERAL interesting rare mathematical and astronomical works have lately been added to the Bowditch Collection. Here are brief notes about two of them:

The making, describing and use of a small portable Instrument for the pocket . . . in the forme of a mixt Trapezia called a Horizontal Quadrant [**E.189.32], by Richard Delamain, was printed in London probably in 1639. This is the second issue, with plates re-engraved. The first edition appeared in 1631. The Library's copy is bound in contemporary calf, with the coat-of-arms of Lord Stuart de Rothesay stamped on the sides.

The author, who was tutor in mathematics to King Charles I, states that he has used as a basis for his additions and improvements a diagram published in the "Booke of the Sector" by Edmund Gunter, the inventor of the sector and discoverer of the variation of a compass. He explains the different ways of constructing a horizontal quadrant and of graduating the index for the instrument. After describing the several parts, he gives directions for the various uses of the quadrant, for example, "to finde the time of Sunne rising, or setting and length of the day," "to finde what dayes in the yeare are alike in length," or "to finde the Proportion of shadowes to their Altitudes."

A miscellany of *Mathematical, Geometrical and Philosophical Delights* [**E.189.70], compiled by Thomas Whiting and printed in London in 1798, gives an excellent idea of the popularization of mathematics and science in Britain which began in the eighteenth century. Thomas Whiting was Master of Keppel-House Seminary near London

and also served as editor of the *Scientific Receptacle;* the articles and problems, "selected from an extensive correspondence," were apparently contributions to this popular periodical.

The algebraic and geometrical problems are presented in the form of questions and solutions. The brief articles, as well as some of the queries, extend into fields other than mathematics proper, including astronomy, mechanics and electricity, geology and surveying, anthropology and ethics. The modern reader may find some historic interest in "A Eulogy on the Newtonian Philosophy," — "philosophy," of course, being used in the sense of "natural science." The apologist, who called himself "Newtoniensis," had no use for Descartes, who "has refined upon the old atheistical tenets of Lucretius and makes a World a-la-Mode de Paris"; his praise goes to the British nation, "justly renowned for learning above all the kingdoms on the earth," and to "the divine writings of the immortal Sir Isaac Newton."

Bound together with the miscellany is a short booklet, the *Poetical Delights,* containing rhymed enigmas, charades, and rebuses with their answers, also compiled by Thomas Whiting, some of which are entertaining even today. Finally the volume includes thirteen folded plates with geometrical figures, which should more properly have followed the *Mathematical Delights.* **M. M.**

Memoirs of an Adopted Indian

THE *Memoirs* [**H.89.248] of Charles Dennis Rusoe d'Eres is a scarce little book, printed for and sold by Henry Ranlet, Exeter, in 1800. This is presumably Exeter, New Hampshire, as the author remarks at the end of his narrative that he is happily settled in that state. His adventures are most remarkable, but it is a question whether they really happened. Sabin states that the story is probably fiction and that the Indian tribe about which it tells was known only to the author.

According to the account, Rusoe d'Eres was a French Canadian, born at Quebec in 1761. His father, a prosperous blacksmith, sided with the rebels in the Revolution and, receiving a captain's commission, joined General Montgomery's march into Quebec. After the death of the General and the defeat of the besiegers, the elder d'Eres was captured and, with an older son, confined in the common jail. The author of the memoirs, however, being only fourteen years old, was delivered to the Indians to be done with as they pleased. The Indians, who belonged to a tribe known by the simple name of Scanyawtauragahroote, clothed him according to their custom and trained him in their warlike pursuits and feats of endurance. He followed the tribe to their settlement on an island in Lake Superior and, while never relinquishing the hope of returning to his family, became to all intents and purposes a good Indian.

The eleven years spent with the savages were full of varied experiences which brought out the cruel as well as the tender and loyal side of Indian nature. D'Eres tells of the fiendish tortures of war prisoners, and of the devoted care bestowed on him by an old squaw who adopted him as her son, nursed him through a long illness, and cured him of the effects of a rattlesnake bite. He observed the feasts and the peace parleys; and himself went through a court trial when, after shooting an Indian in self-defense, he was tried for murder and acquitted. Remembering his father's trade, he set up a blacksmith's shop and was so much in demand that his tribe gave him only reluctant permission to visit his own people for three years. But he went back to Quebec, was reunited with his father, and never returned to the Indians. **M. M.**

Lectures at the Library

DURING January the following free lectures will be given in the Lecture Hall of the Central Library:

Some Modern Plays of Religious Import. Professor M. R. Copithorne. (Boston Drama League Course.) 3.30 Sunday, January 4.

A Cape Cod Sampler. Illustrated with colored moving pictures. Alban J. Ryder. 8.00 Thursday, January 8.

Colombia — A Jewel in the Sun. Illustrated by paintings. Mary Lincoln

Orr, artist and writer. 3.30 Sunday, January 11.

Messages of Inspiration. An evening of verse and poetical prose from the pen of Professor S. Cardoso de Silva. Humberto Andrade, pianist. 8.00 Sunday, January 11.

Isles of the Sea. Illustrated. Mrs. Arthur Dudley Ropes. (Boston Ruskin Club Program.) 3.00 Monday, January 12.

John Greenleaf Whittier. Illustrated with colored slides. Ulysses S. Milburn. 8.00 Thursday, January 15.

One Hundred Years with Our New England Poets. Alice Ocnoff. 3.30 Sunday, January 18.

Our National Parks. Illustrated with colored moving pictures. Cecil B. Atwater, President, New England Council of Camera Clubs. (Field and Forest Club Course.) 8.00 Thursday, January 22.

The Turn of the Hour Glass. Dr. Eleanor Tupper, Dean of Endicott Junior College. 3.30 Sunday, January 25.

The Will To Do and What It Has Accomplished. Gladys R. Holmes, Secretary of the National Federation of Colored Women's Clubs. In memory of the late Mr. Henry Frye, formerly connected with the Boston Public Library. (Boston Ruskin Club Program.) 3.00 Monday, January 26.

Here and There in America. Illustrated with colored moving pictures. Ruth M. E. Hennig. 8.00 Thursday, January 29.

Recitals at the Library

DURING January the following free recitals will be given in the Lecture Hall of the Central Library:

Song Recital. Raphaela Plasmati, lyric soprano; Theodore Miller, accompanist. 8.00 Sunday, January 4.

Violin Recital. Joseph Mazzarino. 8.00 Sunday, January 18.

Chamber Music. Arranged by Paul Hastings Alen. 8.00 Sunday, January 25.

The Lowell Lectures

DURING January the courses of lectures offered by the Lowell Institute will be continued in the Lecture Hall of the Central Library as follows:

Thucydides' History of the Great War between Athens and Sparta. John Huston Finley, Jr., Ph.D. *First Lecture:* "The Political Background of the History." 8.00 Tuesday, January 6. *Second Lecture:* "The Intellectual Background of the History." 8.00 Friday, January 9. *Third Lecture:* "The Plan and Methods of the History." 8.00 Tuesday, January 13. *Fourth Lecture:* "The Outbreak and First Years of the War." 8.00 Friday, January 16. *Fifth Lecture:* "Athens' Successes and Reverses to the Peace of Nicias." 8.00 Tuesday, January 20. *Sixth Lecture:* "The Sicilian Expedition." 8.00 Friday, January 23. *Seventh Lecture:* "The Style of Thucydides." 8.00 Tuesday, January 27. *Eighth Lecture:* "The Thought of Thucydides." 8.00 Friday, January 30.

The Migrations of Birds. Illustrated. Donald R. Griffin, M. A. *First Lecture:* "Bird Migrations and Methods used in their Investigation: Migration Routes and Flyways; Bird Banding; Historical Concepts." 5.00 Monday, January 26. *Second Lecture:* "Analysis of the Migrations of Birds and Other Animals: Speed, Extent and Origin; the Stimulus to Migrate." 5.00 Thursday, January 29.

A Selected List of Books Recently Added to the Library

SYNOPSIS OF CLASSIFICATION

Open Shelf Room	*Fiction*	*Periodicals*
Bibliography. Libraries	*Fine Arts*	*Philosophy*
Biography	*Gardening*	*Poetry*
Business	*History*	*Politics & Government*
Children's Books	*Journalism. Composition*	*Psychology*
Domestic Science	*Law*	*Religion. Theology*
Drama. Stage	*Medicine. Hygiene*	*Science*
Economics	*Military Science*	*Sociology*
Education	*Music*	*Technology*
Essays. Literature		*Travel & Description*

In this list, the books are arranged under subject headings. Those in the Open Shelf Department precede the rest.

The Library is at present engaged in the large task of providing an improved arrangement of its book collections. For most of those in the Central Library, and also at the Business Branch, there is being adopted the form of cataloging and classification in use in the Library of Congress. For the Open Shelf Department and the Young People's Room in the Central Library, and for the thirty general branch libraries, there is being adopted a simplified form of the Dewey Decimal Classification.

During this process it is necessary that many new books be cataloged and classified only in temporary form. They are therefore listed below without call numbers. These books are available for use, however, and readers may obtain their call numbers from the card catalogs in the various departments.

Open Shelf Room

Biography

Erskine, John. Song without words; the story of Felix Mendelssohn. Messner. [1941.] 92 M537e

James, Marquis. Alfred I. Du Pont; the family rebel. Bobbs-Merrlll. [1941.] 92 Do38j

Mencken, H. L. Newspaper days, 1899–1906. Knopf. 1941. 92 M536an

Partridge, Bellamy. Big family. McGraw-Hill. [1941.] 92 P275p

Partridge, Helen. A lady goes to Hollywood. Macmillan. 1941. 92 P2753L

Pinkerton, Kathrene. Two ends to our shoestring. Harcourt, Brace. 1941. 92 P655a

Stone, Irving. Clarence Darrow for the defense. Doubleday, Doran. 1941. 92 D2252

Tunney, Gene. Arms for living. Funk. 1941. 92 T926a

Winwar, Frances. American giant; Walt Whitman and his times. Harper. [1941.] 92 W615g

Ybarra, Thomas R. Young man of Caracas. Washburn. [1941.] 92 Y36

Fiction

Bechold, Frederick. Hot gold. Doubleday, Doran.
A western with a Nevada gold mining camp as a background.

Bottome, Phyllis. London pride. Little, Brown.
A vivid picture of the London Blitzkrieg and its effect on "Little Ben" and his family of London dockers.

Brickell, Herschel, *editor*. O. Henry prize stories of 1941. Doubleday, Doran.
A collection of short stories by well-known authors.

Chase, Mary Ellen. Windswept. Macmillan.
A beautifully written family chronicle, with a Maine setting.

Cramer, Maurice. Phoenix in East Hadley. Houghton, Mifflin.
A sympathetic re-creation of a New England village.

Crofts, Freeman. A losing game. Dodd, Mead.
Inspector French solves the mysterious murder of a blackmailer.

Downing, J. Hyatt. Anthony Trant. Putnam.
A sequel to *Sioux City*, continuing the fortunes of Anthony Trant between 1893 and 1914.

Du Bois, Theodora. The McNeills chase a ghost. Houghton Mifflin.
The murder of a student in the stacks of a university library.

Eberhart, Mignon. With this ring. Random House.
A skillfully written mystery.

Ellis, Kenneth. Guns forever echo. Messner.
An historical romance with fourteenth century England and France as a background.

Ferber, Edna. Saratoga trunk. Doubleday, Doran.
The romance of a nineteenth century dashing hero and an unscrupulous heroine, told against a Saratoga background.

Gelhorn, Martha. The heart of another. Scribner.
Short stories reflecting the author's bitterness concerning the effect of the war on the common people.

Graves, Robert. Proceed, Sergeant Lamb. Random House.
A conclusion to *Sergeant Lamb's America.*

Greenwood, Robert. Mr. Bunting in peace and war. Bobbs-Merrill.
An enduring picture of war-time England, centering around the Bunting family.

Gregory, Jackson. The red law. Dodd, Mead.
A western about cattle rustlers, shootings and a beautiful girl.

Gruber, Frank. The navy Colt. Farrar and Rinehart.
A mystery centered about the disappearance of a gun which had belonged to Jesse James.

Hedrick, Helen. The blood remembers. Knopf.
A colorful story of the California-Oregon border — the last frontier of the United States.

Lin Yu-t'ang. A leaf in the storm. Day.
A powerful novel depicting a great love, told against the background of present-day China.

McFee, William. Spenlove in Arcady. Bobbs-Merrill.
After thirty years on the sea, Chief Engineer Spenlove retires to a farm in Connecticut.

Mackay, Margaret. Valiant dust. Day.
Historical novel of British colonial life in Tientsin and Pekin in the early twentieth century.

Mason, Van Wyck. The Rio Casino intrigue. Reynal and Hitchcock.
Major North of the United States Intelligence office counteracts the activities of a Fascist group in Brazil.

Morgan, Charles. The empty room. Macmillan.
Love, mystery, excellent character delineation and a refreshing father-daughter companionship.

Nathan, Robert. Tapiola's brave regiment. Knopf.
A whimsical fantasy in the vein of *Journey of Tapiola.*

Price, Willard. Barbarian. Day.
An historical romance showing the development of the Japanese reaction toward Westerners since 1853.

Reilly, Helen. Three women in black. Random House.
Concerning the murder of Dr. Shane.

Seifert, Elizabeth. Bright scalpel. Dodd, Mead.
An entertaining medical romance.

Sharp, Margery. Three companion pieces. Little, Brown.
Short stories, written in a very different vein from *The Nutmeg Tree.*

Taggard, Ernestine, *editor.* Here we are. McBride.
Short stories from *Scholastic Magazine* representing various phases of the present-day scene.

Wolfenden, George. The undefeated. Greenberg.
An English family story told against a background of the English potteries.

History and Travel

Adamic, Louis. Two way passage. Harper. [1941.] 940.53 A198t

Adamson, Hans Christian. Lands of new world neighbors. Whittlesey. [1941.] 970 A221

Allingham, Margery. The oaken heart. Doubleday, Doran. 1941. 940.53 A437O
Rural England in wartime.

Almedingen, E. M. Tomorrow will come. Little, Brown. 1941 947 A447

Crane, Charles E. Winter in Vermont. Knopf. 1941. 974.3t C891w

Fleisher, Wilfrid. Volcanic isle. Doubleday, Doran. 1941. 952 F596v
The evolution of totalitarian Japan.

Gessler, Clifford. Pattern of Mexico; illustrated by E. H. Suydam. Appleton-Century. 1941. 972t G392

Gunther, John. Inside Latin America. Harper. 1941. 980 G977

Hinchman, Walter S. England; a short account of its life and culture. Little, Brown. 1941. 942 H659

Kennedy, Margaret. Where stands a winged sentry. Yale. 1941. 940.548 K36
An English woman's war time journal.

Lombard, Helen. Washington waltz; diplomatic people and policies. Knopf. 1941. 975.3t L841

Morton, H. V. Middle east; a record of travel in the countries of Egypt, Palestine, Iraq, Turkey and Greece. Dodd, Mead. 1941. 956t M889m

Mowrer, Lillian T. Arrest and exile. The true story of an American woman in Poland and Siberia 1940–41, with a foreword by Olga Kochanska. Morrow. 1941. 940.547 M936

Nevins, Allan. This is England today. Scribner. 1941. 940.53 N527

Rodell, Katherine Carr. South American primer; revised edition. Reynal & Hitchcock. 1941. 980 R687

Rougemont, Denis de and Charlotte **Muret.** The heart of Europe. Duell, Sloan & Pearce. 1941. 949.4 R855
An analysis of Swiss federalism.

Schurz, William L. Latin America. Dutton. 1941. 980 S394

Simone, André, *pseud.* Men of Europe. Modern Age. [1941.] 940.5 S598

Sorokin, Pitirim. The crisis of our age; the social and cultural outlook. Dutton. 1941. 909 S714

Treat, Ida. The anchored heart; a Brittany island during the second world war. Harcourt, Brace. [1941.] 940.548 T784

Van Paassen, Pierre. That day alone. Dial. 1941. 909 V273t
Commentary on contemporary world events.

West, Rebecca. Black lamb and grey falcon; a journey through Yugoslavia. Viking. 1941. 2 v. 949.7t W519

Literature

Brennan, Frederick Hazlitt. The Wookey. A play. Knopf. 1941. 822 B838w

Cargill, Oscar. Intellectual America; ideas on the march. Macmillan. 1941. 820.9 C276i

Haycraft, Howard. Murder for pleasure; the life and times of the detective story. Appleton-Century. 1941. 808 H413

Jeffers, Robinson. Be angry at the sun and other poems. Random House. 1941. 821 J45b

Macdiarmid, Hugh, *compiler*. Golden treasury of Scottish poetry. Macmillan. 1941. 821.08 G848g

Saroyan, William. The beautiful people. Harcourt, Brace. [1941.] 822 S246t
Three plays.

Skinner, Cornelia Otis. Soap behind the ears. Dodd, Mead. 1941. 827 S628s
Humorous essays.

Wright, Priscilla. Weeds are more fun. Hale, Cushman & Flint. [1941.] 827 W952w

Mathematics

Bakst, Aaron. Mathematics; its magic and mastery. Van Nostrand. 1941. 510 B169

Philosophy and Psychology

Habas, Hans. The art of self control. Reynal & Hitchcock. [1941.] 158 H113

Smart, Charles Allen. Wild geese and how to chase them. An informal discussion of living as a fine art. Random House. 1941. 170 S636

Religion

Fosdick, Harry Emerson. Living under tension. Harper. [1941.] 252 F748L

Houselander, Caryll. This war is the passion. Sheed & Ward. 1941. 248 C842

Kopf, Carl Heath. Windows on life. Macmillan. 1941. 252 K83
Inspirational essays.

Sociology

Lane, Carl D. What the citizen should know about the merchant marine. Norton. 1941. 387 L265w

Monahan, Florence. Women in crime. Washburn. [1941.] 365 M734

Priestley, J. B. Out of the people. Harper. 1941. 301 P949
Proposals for a new and better social order.

Sports

Ullman, James Ramsey. High conquest; the story of mountaineering. Lippincott. 1941 796.5 U41h

Useful Arts

Berolzheimer, Ruth, *editor*. The American woman's cook book. Doubleday, Doran. [1941.] 641.5 D353

Hope, Constance. Publicity is broccoli. Bobbs-Merrill. [1941.] 659.1.H791

Hottes, Alfred C. 1001 garden questions answered. De La Mare. 1941. 635.9H834O

Lounsbery, Elizabeth. Entertaining without a maid. Harper. [1941.] 642 L889

N. Y. Herald Tribune Home Inst., *compiler*. American housekeeping book. Scribner. 1941. 640 N532

Peterson, Anna, and Nena W. Badenoch. Delectable dinners; revised edition. Dutton. 1941. 641.5 P485

Rosman, Alice Grant. Nine lives; a cat of London in war and peace, with drawings by Diana Thorne. Putnam. 1941. 636.8 R821

Starr, Julian. Fifty things to make for the home. Whittlesey. [1941.] 680 S796f

Bibliography. Libraries

American Book-Prices Current. 1940–41. Bowker. 1941. 499 pp. B.H. Closet=6153.25

American friends of German freedom, New York. In re: Germany. A critical bibliography of books and magazine articles on Germany. New York. 1941–

Bay, James Christian. The fortune of books; essays, memories and prophecies of a librarian. Chicago, Hill. [1941.]

Books Abroad. 1940. Univ. of Okla. Press. [1940.] B.H.784.66

Boston Public Library, Board of Trustees. Annual report, 86 & 87. Boston. 1941. 2 v. B.H.783.1=6201.5

Caron, Pierre, and M. Jaryc, *editors*. World list of historical periodicals and bibliographies. Oxford, International Committee of Historical Sciences. 1939.

Hall, Robert A., *Jr*. Bibliography of Italian linguistics. Baltimore, Linguistic Soc. of America. 1941.

Hart, James David. The Oxford companion to American literature. Oxford Univ. [1941.]
A reference handbook in alphabetical order. Contains more than 800 summaries and descriptions of novels, short stories, essays, plays, etc.

Historical records survey. New Jersey. Guide to depositories of manuscript collections in the United States: New Jersey. (Preliminary volume). Compiled by the New Jersey Historical records survey project, research and records section, Division of professional and service projects, Work projects administration. Newark, New Jersey. 1941.
Mimeographed.

Inter-American bibliographical review; quarterly publication of the Inter-American bibliographical and library association, vol. 1, no. 1, 2. Spring, summer, 1941. Washington, Educational Research Bureau. [1941–

Johnson, Cecil, *compiler*. A bibliography of the writings of George Sterling. San Francisco, Windsor Press. 1931. *Q.88.2

McMurtrie, Douglas C. The Gutenberg documents. With translations of the texts into English, based . . . on the compilation by Dr. Karl Schorbach. Oxford Univ. 1941. *Q.410.63

Marie Raymond, *Soeur.* Bio-bibliographie du R. P. Georges Simard, O.M.I. par une réligieuse des Saints noms de Jésus et de Marie. [1939.]

Michigan University, Library. A preliminary checklist of American copies of short title catalog books, compiled by William Warner Bishop. Ann Arbor. 1941. *G.43.12
Lithoprinted.

National education association of the United States. Latin American backgrounds; a bibliography. Washington. [1941.]

Nichols, Madaline W., *editor.* A bibliographical guide to materials on American Spanish. Harvard. 1941.
Edited for the Committee on Latin American studies of the American council of learned societies.

Nickles, John M., *and others, editors.* Bibliography and index of geology exclusive of North America. Vols. 6 & 7. Geological Soc. of America. 1938–39. 2 v.
B.H.441.1=Z6031.N63

Norton, J. E. A bibliography of the works of Edward Gibbon. Oxford Univ. 1940.

Tomlinson, Laurence E., *compiler.* Library of Congress rules for filing cards in a card catalog. [Waco, Tex., Baylor Univ.] 1941.

Updike, Daniel Berkeley. Some aspects of printing, old and new. New York, Rudge. 1941. *Q.21.46

Verzeichnis der Handschriften im Deutschen Reich. Bearbeitet im Auftrag des Reichsministeriums für Wissenschaft, Erziehung und Volksbildung. Teil 1, 2. Leipzig. 1938, 39.

Biography

Essays and Studies

Brant, Irving. James Madison, the Virginia revolutionist. Bobbs-Merrill. [1941.]

Detzer, Karl. Carl Sandburg, a study in personality and background. Harcourt, Brace. [1941.]

Dinnis, Enid. Bess of Cobb's hall, the Holy maid of Kent. Bruce. [1940.] x, 216 pp.
PR6007.I 67B4 1940
This volume of the Science and Culture series treats of Elizabeth Barton, 1506?–1534.

Ellis, Elmer. Mr. Dooley's America, a life of Finley Peter Dunne. Knopf. 1941.

French, Sidney J. Torch and crucible; the life and death of Antoine Lavoisier. Princeton. [1941.]
The life and work of a great chemist, at the time of the French Revolution.

Guttmacher, Manfred S. America's last king. Scribner. 1941.
An interpretation of the madness of George III, from the point of view of the psychiatrist.

Hart, Albert Bushnell, and Herbert R. Ferleger, *editor.* Theodore Roosevelt cyclopedia. New York, Roosevelt Memorial Ass'n. [1941.] 674 pp. B.H.608.19

Wagner, Henry Raup. Juan Rodríguez Cabrillo, discoverer of the coast of California. San Francisco, California Historical Soc. 1941.

Wellman, Rita. Eugenie, star-crossed empress of the French. Scribner. 1941.

Memoirs. Letters

Almedingen, E. M. Tomorrow will come. Little, Brown. 1941.
A young Russian woman's life during war and revolution. The Atlantic Monthly prize winner for non-fiction.

Baker, Ray Stannard. Native American. Scribner. 1941.
Ray Stannard Baker has published also under the pseudonym of David Grayson.

Dallinger, Frederick W. Recollections of an old fashioned New Englander. New York, Round Table Press. 1941.
Politics, law, and religion were dominant interests in the life of Judge Dallinger, formerly of Cambridge, Massachusetts.

Fitzgerald, Gerald Michael J. C., *Father.* Letters of Father Page, C.S.C. Longmans, Green. 1940.

Rudolph, Joseph. Early life and civil war reminiscences of Captain Joseph Rudolph. [Hiram, Ohio,] Hiram Historical Soc. 1941.

Business

These books are to be obtained at the Business Branch, 20 City Hall Ave.

American association of personal finance companies. Roster of Personal finance companies in the United States. Washington. 1941. **HG2066.A52r

Bisson, Thomas A. American policy in the Far East, 1931–1940. Inst. of Pacific Relations. 1940. 162 pp. NBS
I. P. R. inquiry series.

Buckley, Homer J. The science of marketing by mail; revised edition. Charlottesville, Va., Business Book House. [1941.] 276 pp. NBS

Carmichael, Andrew W. Practical ship production; 2d edition. McGraw-Hill. 1941. 283 pp. NBS

Chapin, Albert F. Credit and collection principles and practice; 4th edition. McGraw-Hill. 1941. 679 pp. NBS

Conant, W. H. Outworn business idols. Barron's. [1941.] 125 pp. NBS

Dowrie, George W., and Douglas R. Fuller. Investments. Wiley. 1941. 631 pp. NBS

Drew, Garfield A. New methods for profit in the stock market (with a critical analysis of established systems). Boston, Metcalf Press. [1941.] 102 pp. NBS

Foulke, Roy A. The sinews of American commerce. Dun & Bradstreet. 1941. 418 pp. NBS

Halsey, Maxwell. Traffic accidents and congestions. Wiley. 1941. 408 pp. NBS

Hitler, Adolf. My new order, edited with commentary by Raoul de Roussy de Sales. Reynal & Hitchcock. [1941.] 1008 pp.
Introduction by Raymond Gram Swing. NBS

Kalnay, Francis, *compiler.* The new American. Greenberg. [1941.] 388 pp. NBS
A handbook of necessary information for aliens, refugees and new citizens.

Keesing, Felix M. The South Seas in the modern world. Day. [1941.] 391 pp. NBS
Institute of Pacific relations, International research series.

Keystone coal buyers manual including directory of mines. McGraw-Hill. 1941. 447 pp. **TN806.K44

Mackall, Luther E. The principles of surety underwriting; 5th edition. The Spectator. [1940.] 387 pp. NBS

Manning, Paul, and Milton Bronner. Mr. England; the life story of Winston Churchill, the fighting Briton. Winston. [1941.] 250 pp. NBS

Mass transportation directory and almanac . . . Chicago, Kenfield-Davis. 1941. **HE4421.E38

National association of cost accountants. The control and valuation of inventories. The Association. [1941.] 408 pp. NBS

National underwriter co. Time saver for accident and health insurance. 18th annual edition. 1941. Cincinnati, O., National Underwriter Co. 1941. 1187 pp. **HG9336.N27

A digest of the policies of the principal companies doing business in the United States.

Packel, Israel. The law of the organization and operation of cooperatives. Albany. Matthew Bender. 1940. 307 pp. NBS

Rubber red book directory of the rubber industry. 3rd edition. 1941. New York, Rubber Age. 1941. 512 pp. **TS1877.R89

Salera, Virgil. Exchange control and the Argentine market. Columbia Univ. 1941. 283 pp. NBS

Studies in history, economics and public law, edited by the Faculty of Political Science of Columbia University, no. 485.

Shockey, Houstin. Federal taxation for the lawyer. Prentice-Hall. 1941. 408 pp. NBS

Sweezy, Maxine Y. The structure of the Nazi economy. Harvard. 1941. 255 pp. NBS

Tippetts, Charles S., and Shaw Livermore. Business organization and public control; 2d edition. Van Nostrand. [1941.] 710 pp. NBS

Toys and novelties buyers' guide. 21st edition. 1941. Chicago, Toys and Novelties Pub. Co. 1941. 308 pp. **TS2301.T7.T75

Vernon, Raymond. The regulation of stock exchange members. Columbia Univ. 1941. 152 pp. NBS

Western newspaper union. Home town weekly newspapers in the United States by natural trading area groups. New York. [1941.] 51 pp. **Z6951.W52

Wills, Royal Barry. This business of architecture. New York, Reinhold Pub. Corp. 1941. 210 pp. NBS

Year book of the Congregational Christian churches, combining the Congregational year book and the Christian annual. 1940. General Council of the Congregational Christian Churches. [1940.] 420 pp. **BX7113.C74

Children's Books

These books are available in the Young People's Room, Central Library

Alessios, Alison B. Spear of Ulysses. Longmans, Green. 1941. yA372s

Two boys of modern Greece search for the famous lost spear of Ulysses.

Berry, Erick. Whistle round the bend. Oxford Univ. [1941.] yB561wh

Against the dramatic background of early railroading in Connecticut is woven a tale of exciting experiences for Lavinia and Aaron.

Burnett, Constance B. Shoemaker's son. Junior Literary Guild. 1941. Illus. 313 pp. y92A544b

A finely written life of a beloved storyteller — the "ugly duckling" of his own interesting life.

Carroll, Mary T. Man who would not wait. Longmans, Green. 1941. Illus. 223 pp. y92B968c

The life story of Aaron Burr, who was one of the most colorful and misunderstood characters in American history.

Choate, Florence, and Elizabeth Curtis. Crimson shawl. Stokes. [1941.] yC545c

The life of a young Acadian girl, whose French pride and courage contributed to her new life in colonial New England.

Edmonds, Walter D. Matchlock gun. Dodd, Mead. 1941. yE24m

A stirring tale of an American family in 1756, woven about the important role which an antique matchlock gun played in the cause of freedom.

Evatt, Harriet. Suzette's family. Bobbs, Merrill. [1941.] yE928s

The friendship between a French girl and a little blind Scotch girl from war-torn England in rural French Canada.

Fenton, Alfred H. Dana of the sun. Farrar & Rinehart. [1941.] Illus. 278 pp. y92D167f

A stimulating biography about one of America's foremost journalists.

Foster, Genevieve. George Washington's world. Scribner 1941. Illus. 348 pp. y909F754

A finely illustrated history of the world at the time of George Washington, written for young people so that events of the period can be visualized in their relationship to each other.

Gatti, Attilio. Kamanda. McBride. [1941.] Illus. 148 pp. y957tG263

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The Bulletin of the Boston Public Library

FEBRUARY, 1942

Puritan Love and Marriage

By EDMUND S. MORGAN

TO anyone who has not experienced it, the mania for collecting books is only an odd kind of madness. Historians, however, are grateful that this madness afflicted so many men of earlier ages. Long before public libraries made their appearance, private scholars had begun to accumulate the collections which are today preserved with especial care in historical societies, and public and university libraries. The Prince Collection, now housed in the Boston Public Library, was gathered together by Thomas Prince, minister of the Old South Church, in the first half of the eighteenth century. One of the greatest collections of its kind, it contains over two thousand books and manuscripts on New England literature and history which make possible today a reconstruction of the lives of our colonial ancestors. On the basis of the material contained in it and in similar collections, this essay attempts to portray Puritan married life in the seventeenth century.

In seventeenth-century New England, no respectable person questioned that woman's place was in the home. By the laws of Massachusetts as by those of England a married woman could hold no property of her own. When she became a wife, she gave up everything to her husband and devoted herself exclusively to managing his household. Henceforth, her duty was to "keep at home, educating of her children, keeping and improving what is got by the industry of the man."[1] She was "to see that nothing be *wasted,* or *prodigally spent;* that all have what is suitable in due season."[2] What the husband provided she distributed and transformed to supply the everyday necessities of the family. She turned flour into bread and wool into cloth and stretched the pennies to purchase what she could not make. Sometimes she even took care of the family finances. Samuel Sewall, the famous Puritan diarist, recorded on January 24, 1703/4, that he had turned over the cash account to his wife, relying upon her superior financial judgment:

1.24 42 4M.478

> I paid Capt. Belchar £8–15–0 Took 24s in my pocket, and gave my Wife the rest of my cash £4-3-8, and tell her she shall now keep the Cash; if I want I will borrow of her. She has a better faculty than I at managing Affairs: I will assist her; and will endeavour to live upon my Salary; will see what it will doe. The Lord give his Blessing.[3]

The wife of the Reverend Samuel Whiting showed the same skill as Mrs. Sewall and "by her discretion freed her husband from all *secular avocations.*"[4] Similarly when the Reverend Richard Mather's wife died, he thought his affliction "the more grievous, in that she being a Woman of singular Prudence for the Management of Affairs, had taken off from her Husband all Secular Cares, so that he wholly devoted himself to his Study, and to Sacred Imployments."[5]

Whatever financial and managerial ability she might possess, the colonial dame remained subject to her husband's authority. Her place was "to guid the house &c. not guid the Husband."[6] Even in her proper sphere of housewifery she could not rightly have anything "of any great moment disposed of, without his Knowledge and Approbation"[7]; in other matters she was expected to depend entirely upon his judgment. Though she clearly possessed the mental powers required for balancing family budgets, she supposedly lacked strength for more serious intellectual exercise. She never attended college, whatever intellectual prowess she might display in any secondary school. The accepted estimate of her capacities is revealed in the minister's exhortation to the Puritan husband not only to instruct his wife in religion, but "to make it easy to her."[8] She was the weaker vessel in both body and mind, and her husband ought not to expect too much from her. Puritan wives who tried to unsnarl the knotty problems of theology by themselves could take warning from the wife of Governor Hopkins of Connecticut. Mistress Hopkins went insane, and according to Governor Winthrop the reason was that she spent too much time in reading and writing:

> Her husband, being very loving and tender of her, was loath to grieve her; but he saw his error, when it was too late. For if she had attended her household affairs, and such things as belong to women, and not gone out of her way and calling to meddle in such things as are proper for men, whose minds are stronger, etc., she had kept her wits, and might have improved them usefully and honorably in the place God had set her.[9]

The fact that she did keep her wits earned no sympathy from the orthodox Puritans for Mrs. Anne Hutchinson. Although she showed considerably more wit than her judges, she was banished from Massachusetts for heresy, and her husband's failure to instruct her properly led Winthrop to call him "a man of a very mild temper and weak parts, and wholly guided by his wife."[10] Another woman who ventured to assert herself by writing a book also fell into heresy and met with rebuke from her brother. Thomas Parker told his sister bluntly, in a public letter:

"your printing of a Book, beyond the custom of your Sex, doth rankly smell."[11]

The proper conduct of a wife was submission to her husband's instructions and commands. He was her superior, the head of the family, and she owed him an obedience founded on reverence. He stood before her in the place of God: he exercised the authority of God over her, and he furnished her with the fruits of the earth that God had provided. To her and to the rest of the family he was "the Conduit Pipe of the variety of blessings that God suplyeth them with."[12] She should therefore look upon him with reverence, a mixture of love and fear, not however "a *slavish Fear,* which is nourished with hatred or aversion; but a *noble* and *generous Fear,* which proceeds from Love."[13] She was not his slave or his servant. When Daniel Ela told his wife Elizabeth in the presence of neighbors that "shee was none of his wife, shee was but his Servantt," neighbors reported the incident to the authorities, and in spite of the abject Elizabeth's protest "that I have nothinge Agenst my husband to Charge him with," the Essex County Court fined him forty shillings.[14]

The Puritan wife of New England occupied a relatively enviable position by comparison, say, with the wife of early Rome, or of the Middle Ages, or even of contemporary England; for her husband's authority was strictly limited. He could not lawfully strike her, nor could he command her to do anything contrary to the laws of God, laws which were explicitly defined in the civil codes. In one respect she was almost his equal, for she had "A joint Interest in governing the rest of their Family."[15] To children she was a parent and to servants a mistress; in relation to them she stood in a position of authority equal to that of her husband:

> If God in his Providence hath bestowed on them Children or Servants, they have each of them a share in the government of them; tho' there is an inequality in the degree of this Authority, and the Husband is to be acknowledged to hold a *Superiority,* which the Wife is practically to allow; yet in respect of all others in the Oeconomical Society, she is invested with an Authority over them by God; and her Husband is to allow it to her, and the others are to carry it to her as such: Touching *Children,* the *letter* of the Command expresseth it; and it is urged elsewhere with *Emphasis,* as we formerly observed: And as to *Servants,* the Metaphorical and Synecdochical usage of the words *Father* and *Mother,* heretofore observed, implys it; for tho' the Husband be the Head of the Wife, yet she is an Head of the Family.[15]

In accordance with this conception of the woman's power in the home, Samuel Sewall advised his son's servant Tom that "he could not obey his Master without obedience to his Mistress; and *vice versa.*"[16] It is notable, too, that at the time when Sewall tendered this advice, a dispute was in progress between his son and his son's wife. In the course of this dispute Sewall made the following laconic note in his diary:

> Oct. 30, [1713] Sam. and his Wife dine here, go home together in the Calash.

> William Ilsly rode and pass'd by them. My son warn'd him not to lodge at his house; Daughter said she had as much to doe with the house as he. Ilsly lodged there.[17]

It certainly was not proper form for Sam's wife thus to flaunt him, but her assertion of her rights was not without foundation.

When married life was properly ordered, however, the wife could have no just occasion to complain of her husband's rule. In one of the most interesting books of the Prince Collection, entitled *The Well-Ordered Family,* the author, Benjamin Wadsworth, wrote:

> Though the Husband is to rule his Family and his Wife, yet his government of his Wife should not be with rigour, haughtiness, harshness, severity; but with the greatest love, gentleness, kindness, tenderness that may be. Though he governs her, he must not treat her as a Servant, but as his *own flesh:* he must love her as himself, *Eph.* 5.33. He should make his government of her, as easie and gentle as possible; and strive more to be lov'd than fear'd; though neither is to be excluded.[18]

Such ideal government on the part of the husband was supposed to produce a joyful submission in the wife. Samuel Willard says that a husband should so rule,

> as that his Wife may take delight in it, and not account it a Slavery, but a Liberty and Priviledge; and the Wife ought to carry it so to her Husband, as he may take Content in her: And whatsoever is contrary to this, and is rendred grievous to either Party, deriveth not from the Precept, but from the Corruption there is in the Hearts of Men.[19]

The reverent submission which Willard was trying to describe here can best be illustrated by a passage from a letter of gentle Margaret Winthrop to her husband, written when he was absent in London. She tells him of a brief journey she is planning to make to visit some relatives while he is gone, and then adds:

> Thou seast how bold I am to take leave to goe abrode in thy abcence, but I presume upon thy love and concent, or elce I wolde not doe it. I hope I shall take order that all thinges shalbe wel looked to for the time I stay.

She goes on to send him her "best love and all due respect . . . which my pen can not exprese or my tongue utter, but I will endevor to shew it as well as I can to thee, and to all that love thee." She signs the letter as usual, "your faythful and obedient wife Margaret Winthrope."[20]

IN describing the husband's authority and the wife's submission, it has been necessary again and again to use the word "love." Love was indeed, as one minister put it, "the Sugar to sweeten every Condition in the married Relation,"[21] but it was more than sugar. The minister did not mean to imply that love was a luxury, a happy addition to married life but not an essential part of it. Love was more than a fortunate acci-

Pathan Printed for Bell 1712

The Well-Ordered

FAMILY:

OR,

Relative DUTIES.

BEING THE

Substance of several SERMONS,

About { Family Prayer. / Duties of *Husbands* & *Wives*. / Duties of *Parents* & *Children*. / Duties of *Masters* & *Servants*.

By Benj. Wadsworth. A.M

Pastor of a Church of CHRIST *in* Boston, N.E.

Psal. ci. 2, 7. — *I will walk within my house with a perfect heart.* — *He that worketh deceit, shall not dwell within my house* ——

Josh. xxiv. 15. *As for me and my house, we will serve the Lord.*

Gen. xviii. 19. — *He* (that is, Abraham) *will command his Children and his houshold after him, and they shall keep the way of the Lord.*

BOSTON: Printed by *B. Green*, for *Nicholas Buttolph*, at his Shop in Corn-Hill. 1712.

Title-Page of Wadsworth's Treatise
Facsimile in Original Size

To my Dear and loving Husband.

If ever two were one, then surely we.
If ever man were lov'd by wife, then thee;
If ever wife was happy in a man,
Compare with me ye women if you can.
I prize thy love more then whole Mines of gold.
Or all the riches that the East doth hold.
My love is such that Rivers cannot quench,
Nor ought but love from thee, give recompence
Thy love is such I can no way repay,
The heavens reward thee manifold I pray.
Then while we live, in love lets so persever,
That when we live no more, we may live ever

A Letter to her Husband, absent upon Publick employment.

My head, my heart, mine Eyes, my life, nay more,
My joy, my Magazine of earthly store,
If two be one, as surely thou and I,
How stayest thou there, whilst I at *Ipswich* lye?
So many steps, head from the heart to sever
If but a neck, soon should we be together:
I like the earth this season, mourn in black,
My Sun is gone so far in's Zodiack,
Whom whilst I 'joy'd, nor storms, nor frosts I felt,
His warmth such frigid colds did cause to melt.
My chilled limbs now nummed lye forlorn;
Return, return sweet *Sol* from *Capricorn*,

A Page from Anne Bradstreet's Poems
Facsimile in Original Size

dent to the Puritans. It was a duty imposed by God on all married couples. It was a solemn obligation that resulted directly from the marriage contract. If husband and wife failed to love each other above all the world, they not only wronged each other, they disobeyed God. *"The Great God commands thee to love her,"* exclaimed Wadsworth, "How vile then are those who don't love their Wives." Wadsworth further explained:

> This duty of love is mutual, it should be performed by each, to each of them. They should endeavour to have their affections really, cordially and closely knit, to each other. If therefore the *Husband* is bitter against his wife, beating or striking of her (as some vile wretches do) or in any unkind carriage, ill language, hard words, morose, peevish, surly behaviour; nay if he is not kind, loving, tender in his words and carriage to her; he then shames his profession of Christianity, he breaks the Divine Law, he dishonours God and himself too, by this ill behaviour. The same is true of the *Wife* too. If she strikes her Husband (as some shameless, impudent wretches will) if she's unkind in her carriage, give ill language, is sullen, pouty, so cross that she'l scarce eat or speak sometimes; nay if she neglects to manifest real love and kindness, in her words or carriage either; she's then a shame to her profession of Christianity, she dishonours and provokes the glorious God, tramples his Authority under her feet; she not only affronts her Husband, but also God her Maker, Lawgiver and Judge, by this her wicked behaviour. The indisputable Authority, the plain Command of the Great God, required Husbands and Wives, to have and manifest very great affection, love and kindness to one another. They should (out of Conscience to God) study and strive to render each others life, easy, quiet and comfortable; to please, gratifie and oblige one another, as far as lawfully they can.[22]

In spite of these views, the ministers hastened to warn husbands and wives that their love for each other required moderation. The highest love of all Christians was reserved for God Himself; and since human beings, husbands and wives, were only the creatures of God, they could not take His place. Every benefit and comfort obtained from them came ultimately from Him. To prize them too highly was idolatry. When we take too much pleasure in any creature, "when we exceedingly delight our selves in Husbands, or Wives, or Children," it "much benumbs and dims the light of the Spirit." Man and wife forgot their Maker when they were "so transported with affection," that they aimed "at no higher end than marriage it self." True conjugal affection demanded that "such as have wives look at them not for their own ends, but to bee better fitted for Gods service, and bring them nearer to God."[23]

Human mortality gave grim warning to every Puritan couple that God had placed a limit on their love, for marriage ended at the grave. There would be "no marrying in Heaven,"[24] only the blessed communion of saints, each of whom would be "as dear to another, as if all relations of husbands, and wives, of parents, and children, and friends, were in every one of them."[25] When a widow or widower showed immoderate grief, he showed that he had not kept his love within bounds.

He showed that he had valued a creature too highly. Therefore, although the minister urged married couples to love each other above everything and everybody else in the world, he always warned them to "let this caution be minded, that they dont love inordinately, because death will soon part them."[26] Whenever death did part or threaten to part a Puritan couple, the survivor could seldom refrain from meditating upon whether he had maintained the proper moderation in his affections. After Thomas Shepard's wife had almost died in childbirth, he reflected that "as the affliction was very bitter so the Lord did teach me much by it, and I had need of it for I began to grow secretly proud and full of sensuality delighting my soule in my deare wife more then in my god whom I had promised better unto." When Shepard's wife did die several years later, he observed that "this made me resolve to delight no more in creatures but in the Lord."[27] The wife of Reverend Jonathan Burr found it difficult to maintain so philosophical an attitude at her husband's death-bed, but he rebuked her sternly: "Don't spend so much time with me, but go thy way and spend some time in prayer: thou knowest not what thou mayst obtain from God; I fear lest thou look too much upon this affliction."[28] If a widow or widower failed to make the proper reflection himself, the chances were that someone else would make it for him in a letter of condolence. Thus when the Lady Mary Vere lost her husband, John Davenport wrote:

> The relation which once you had to this earthly husband is ended, and ceaseth in his death, but the relation you have to our heavenly husband remayneth inviolable; ... So that it is but a conduit pipe that is broken; the fountaine being still open to you.

When Lady Vere's daughter also became a widow, Davenport in the same vein expressed his hopes to her

> that the mortality of earthly comforts, and the dissolublenes of the marriage bond with the creature may quicken us to secure our interest in the ever-living God, and our marriage with the Lord J. C. by an everlasting covenant of his free grace, which nothing can dissolve.[29]

Good Puritans controlled their affections even in love-letters. Edward Taylor, the minister of Westfield, Conn., began an ardent message to his sweetheart with these words:

> My Dove, I send you not my heart, for that I trust is sent to Heaven long since, and unless it hath wofully deceived me, it hath not taken up its lodgings in any one's bosom on this side of the Royal City of the Great King, but yet most of it that is allowed to be layed out upon any creature doth safely and singly fall to your share.

After this caution he went on to describe his passion for her as "a golden ball of pure fire," and to explain "that Conjugall love ought to exceed all other," yet he could not refrain from adding that "it must be kept within

bounds too. For it must be subordinate to Gods Glory."[30] The letters of John and Margaret Winthrop also illustrate the orthodox conception of conjugal love.[31] When the couple had been espoused, John addressed his bride-to-be as "the happye and hopeful supplie (next Christ Jesus) of my greatest losses." In the first letter that is preserved after the time of their marriage, he saluted her as "the chiefest of all comforts under the hope of Salvation, which hope cannot be valued," and he prayed "that these earthly blessings of mariage, healthe, friendship, etc, may increase our estimation of our better and onely ever duringe happinesse in heaven." In the next letter he wrote, "My sweet spouse, let us delight in the love of eache other as the chiefe of all earthly comforts." This was the *leitmotif* of all the letters that followed. John and Margaret delighted in each other as long as life kept them together, but they never valued their love as more than an "earthly" comfort. They never forgot the heavenly comforts which awaited those who knew how to prize them rightly. In May 1628, when John had been absent for an especially long period in London and had undergone sickness there, Margaret wrote him resignedly:

> Thus it pleaseth the Lord to exercise us with one affliction after another in love; lest we should forget our selves and love this world too much, and not set our affections on heaven wheare all true happyness is for ever.

A year later her husband philosophized in another absence:

> We see how frail and vain all earthly good things are. There is no means to avoid the loss of them in death, nor the bitterness which accompanyeth them in the cares and troubles of this life. Only the fruition of Jesus Christ and the hope of heaven can give us true comfort and rest.

On the occasion of the Antinomian controversy in Boston, John was forced to part from his wife again for a brief time and took the opportunity to send her the last letter of any length that has been preserved from their correspondence. It is written in the same key as all that preceded:

> Deare [torn], I am still detayned from thee, but it is by the Lord, who hath a greater interest in me than thy selfe, when his worke is donne he will restore me to thee againe to our mutuall comfort: Amen.

Not all Puritan couples had to worry about limiting their affection. Many found it more difficult to love each other enough than to keep their love within bounds. Love could be a difficult business, demanding all the attention and care a man could give it; for human depravity, according to the Puritans, had so deprived man of control of his affections that it was not easy for him to direct his love to the proper objects in the proper proportions. Human corruption sowed many seeds of irritation, seeds which would grow and split every bond of love if they were

not rooted out with the greatest patience. The Puritan's consciousness of these dangers helped him to avoid them. By recognizing that conjugal love was "very difficult because of your many infirmities," it became easier to exercise "Patience and meekness forbearing forgiving and forgeting Provocations." "If offences be," said Thomas Thatcher, "you must not dwell upon them nor repeate them but Cross scores every night under pain of giving place to the divell, to remember Past offences will separate dearest freinds it is enough to bear our owne burthens of the day in the day, god forgives us dayly so must wee."[32]

Some of the advice offered to these reluctant lovers was not far different from that given to the more ardent kind, the kind who found difficulty in restraining their love within proper bounds. "Look not for Perfection in your relation," Thatcher advised one couple, "God reserves that for another state where marriage is not needed." Thatcher could easily have proceeded from such a premise to a warning against making human love an end in itself, against exalting the creature above God. Instead he launched into an exhortation to the couple before him to "exercise Patience and meekness in all losses and crosses in this life."[33] The very limitation of marital love assisted frail human beings to attain it. Conjugal happiness, John Oxenbridge explained, was furthered "by limitting the expectation," by remembering that "you mary a child of Adam,"[34] in other words by not expecting to obtain from the creature the bliss which God alone could give. Thus the proper ordering of conjugal love, in accordance with the order of creation, provided the remedy for excess and defect alike.

FROM what has been said it begins to become apparent that Puritan love differed radically in conception from that which is sometimes supposed to form the foundation of marriage today. Here is no passion which seeks eternal bliss in the arms of earthly beauty. The romantic love which the Renaissance courtiers, medieval troubadours, and Hollywood films have alike worshipped seemed wholly idolatrous and blasphemous to the orthodox citizens of seventeenth-century New England. The love which they endorsed was a rational love, a love in which the affections were commanded by the will under the guidance of the reason. To be sure, human depravity violated the order of creation: frequently the affections took the bit in their teeth and rebelled and could hardly be brought under control by the will. But in their proper place the affections were only "under servants to the Soul."[35] When Benjamin Thompson wished to praise the Reverend Samuel Whiting, he wrote:

> Church doctors are my witnesses, that here
> Affections always kept their proper sphere,
> Without those wilder eccentricities,
> Which spot the fairest fields of men most wise.[36]

When affections kept their proper sphere a lover did not display that divine — or to the Puritans diabolical — madness admired in the cult of romantic love; instead he allowed his reason to choose the object of his love and then commanded his affections to act accordingly. Thus when Michael Wigglesworth wished to persuade the pious Mrs. Avery to marry him, he did not lay claim to any violent passion for her. He wrote her a letter carefully listing ten reasons why she should marry him and answering two objections which she had raised to the match. His first reason was that after a short meeting with her "my thoughts and heart have been toward you ever since." But the rest of the reasons make it clear that he did not mean to suggest in this first one that his was a case of love at first sight, according to the pattern familiar to us:

> 2ly. That upon serious, earnest and frequent seeking of God for guidance and Direction in so weighty a matter, my thoughts have still been determined unto and fixed upon yourself as the most suitable Person for me.
>
> 3ly. In that I have not been led hereunto by fancy (as too many are in like cases) but by sound Reason and judgment, Principally Loving and desiring you for those gifts and graces God hath bestowed upon you, and Propounding the Glory of God, the adorning and furtherance of the Gospel. The spiritual as wel as outward good of myself and family, together with the good of yourself and children, as my Ends inducing me hereunto.

The remainder of the reasons were all directed to proving that it would be convenient and comfortable for her to marry him.[37] It is important to observe that she did so.

A similar attitude is revealed, though in the more stilted language of the eighteenth century, by the diary of the Reverend Samuel Dexter:

> Nov. 22, 1723. I Communicated something of my mind to the young Lady, which I hope (and I think I have reason to hope) may thro' the smiles of Indulgent Providence be the Person in whom I may find that good thing and obtain favour of the Lord. I think I have not been rash in my proceedings — she is as far as I Can find a Woman of Merit — a woman of good Temper and of prudent Conduct and Conversation.[38]

Puritan love as revealed in the preceding passages was not so much the cause, as it was the product, of marriage. It was the chief duty of husband and wife toward each other, but it did not necessarily form a sufficient reason for marriage. Wadsworth advised no one to marry any person for any reason *"unless they can have a real cordial love to them;* for God strictly commands *mutual love* in this Relation."[39] The advice was not that couples should not marry unless they *love* each other but that they should not marry unless they *can* love each other. Corrupt human nature sometimes prevented a couple from ever attaining any affection for each other; therefore care should be taken to match with some one whom you would find it possible to love. But that you should love in advance was by no means essential.

As a matter of fact, Puritan diaries and letters seem to indicate that the decision to marry was usually made by a man or woman without reference to any particular match. Thomas Shepard, for example, made up his mind to get married before he had a prospect in sight, for he wrote in his autobiography,

> . . . now, about this time I had a great desire to change my estate by marriage; and I had bin praying 3 yeare before that the Lord would carry me to such a place where I might have a meet yoke fellow: . . .[40]

Thomas Walley showed less concern than Shepard about finding a suitable mate. Once he had decided to get married, finding a wife was simply a matter of going to Boston, and even that inconvenience was spared him by a lucky chance. He wrote to his friend John Cotton, telling him of his good fortune; the letter is dated Sept. 20, 1675:

> As for my Journey to Boston it is spoiled. god hath sent me a wife home to me and saved m[e] the labor of a tediouse Journey. the last day of the last week I came to a resolve to stay at home and not to look after a wife till the spring. the next morning I heard Mrs. Clark of the Iland was come to our Towne who had bin mentioned by some of my friends. the providence of God hath soe ordered it that we are agreed to become one.[41]

AFTER a man had decided to enter the married estate, he had to face the problem of choosing a mate. Love, as already noted, had little to do with the matter. The most important factor affecting the choice was the social rank of the persons involved. The ministers warned that "the happiness of marige life consists much in that Persons being equally yoaked draw together in a holy yoak . . . there must be sutable fittness for this Condition equality in birth, education and religion,"[42] to which might have been added equality in wealth. The affections should not be allowed to attach themselves to anyone of a different social status, and if one were a church member, he should not allow his eyes to roam outside the church. After Wigglesworth's first wife died, he lost control of himself and married his serving maid. Before the event took place the rumor of it brought prompt rebuke from his former pupil, Increase Mather:

> The Report is, that you are designing to marry with your servant mayd, and that she is one of obscure parentage, and not over 20 years old, and of no Church, nor so much as Baptised. If it be as is related, I would humbly entreat you (before it be too late) to consider of these arguments in opposition.

The arguments were: (1) that it would be a great grief to his relations, (2) that it would shorten his life, (3) that it would injure his reputation, (4) that it would injure the reputation of the whole ministry, and (5) that it would break the rule of marrying equals. "The like never was in N. E.," said Mather, "Nay, I question whether the like hath bin known in the christian world." And he added a bit of practical advice: "Though

your affections should be too far gone in this matter, I doubt not but if you put the object out of your sight, and looke vp to the Lord Jesus for supplies of grace, you will be enabled to overcome these Temptacions."[43]

The problem of matching with an equal became a difficult one for Hugh Hall. Hall was the son of a former New Englander who had moved to Barbados but sent his son back to Harvard for education. When Hugh had completed his education, he returned to Barbados, and, entering his father's business, became increasingly prosperous. During a return visit to Boston in 1718, he wrote back to his father that "it will be high time for me upon my Return to You, to think of the Conjugal State; and I Presume it may not be Amiss to get a Private Information of the Quantum of Mrs. P . . . .y (if Mr. H-------n dont Address her) and how the Pulse of the Family would beat at my Application." Apparently the quantum was not sufficient or else the pulse of the family did not beat favorably, or perhaps Mr. H--------n got there first. At any rate a year later Hugh wrote from Barbados back to Benjamin Emmons in Boston that

> from the Satisfaction I take in a Batcheldors Life am very maturely Deliberating whether I had best Commence the Matrimonial State or no, which if it should happen in the Affirmative, I Conjecture I shall be as much Plunged where to make my Application; for I shall be pretty Difficult under my present Circumstances, and much more if I Arrive to be a Ten Thousand pound Man, which I doubt not a few Years will Effect (GOD Sparing my Life) . . .[44]

There is no evidence as to how Hugh solved his problems, but the records which survive of the negotiations preceding other matches show that in many cases the wooing of a lady consisted largely in financial bargaining. In the case of widows and widowers the haggling took place directly between the parties concerned, but in most first marriages the parents fought out the sordid pecuniary details while the children were left to the business of knitting their affections to each other. The latter process, however, was usually supposed to follow rather than precede the financial agreement. Parental consent was legally required for a first marriage, and parental consent usually depended upon the attainment of a satisfactory bargain with the parents of the other party, each side endeavoring to persuade the other to give a larger portion to the young couple. A letter of Fitz-John Winthrop to his brother shows how economic considerations might affect the choice of a mate. "I think," said John, who had been consulted about a bride for his nephew,

> there is little to be thought about it except in one extreeme: — as if a man should be [so] unhapy [as] to dote upon a poore wench (tho' otherwise well enough) that would reduce him to necessety and visibly ruine his common comforts and reputation, and at the same time there should be recommended to him a goodly lass with abundation of mony which would carry all before it, give him comfort, and inlarge his reputation and intrest. I would

> certainly, out of my sense of such advantage to my freind, advise him to leave the maid with a short hempen shirt, and take hold of that made of good bag holland.[45]

Such a statement may perhaps be discredited as reflecting a mercenary spirit which had crept into Puritanism by the end of the century, but a letter of Emanuel Downing to the first John Winthrop in 1643 displays a similar disregard for the tender sentiments:

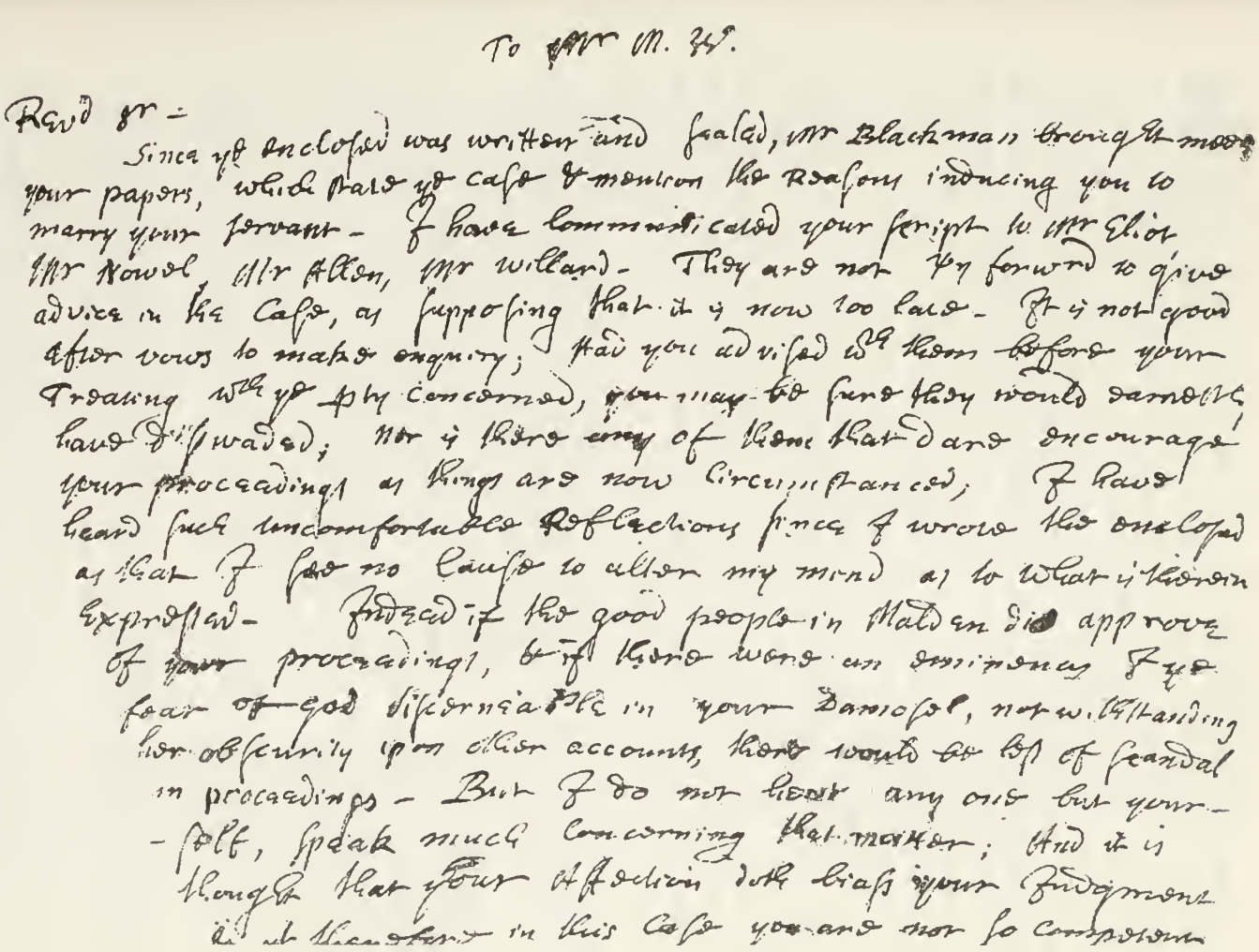
> For my cousin Deane's business, I see no let nor hindrance but that may proceed with as much expedition as you please, without further delay than modesty requireth in such occasions; the portion, as I understand, is about £200. If you be content therewith, I suppose the quality and person of the maid will not give cause of dislike.[46]

Another letter, from Lucy Downing to John Winthrop, in 1641 concerned an attempt to match her son James with Rebeccah Cooper, a ward of Governor Endicott's. After asking Winthrop's assistance in persuading Endicott to the match, she wrote:

> The disposition of the mayde and her education with Mrs. Endicot are hopefull, her person tollerable and the estate very conuenient, and that is the state of the business. Allso James is incouraged by the mayds frinds to prosecute the sute, but I think he hath not yet spoken to the mayd as I hear.[47]

Obtaining Rebecca's consent was obviously a minor matter as compared with the acquisition of her estate, for her person was only "tollerable," while her estate was "very conuenient."

In the case of second marriages the bargaining over estates played a more direct part in the procedure of courtship. It has often been observed with wonder that widows were the most popular candidates for marriage in colonial New England. Mrs. Earle remarks that it sometimes seems difficult to see how the poor virgins ever got a man to marry them.[48] The obvious reason for the popularity of widows is that a widow inherited a life estate in at least a third of all the land which her husband had possessed at any time during their marriage, a larger proportion than he could afford to give a single child as a marriage portion either during his life or after his death. Since the husband obtained the usufruct of his wife's property, every man aspired to get as much property with his wife as possible, and widows usually had the most to offer. Sewall was aiming high when he sought the hand of Governor Winthrop's widow, but she proved a better bargainer than he. She demanded that he keep a coach if she should agree to marry him. Sewall felt that he could not afford to keep a coach, that the estate which he would gain by her would not make it worth-while, and so he broke off negotiations. When such negotiations were successful, a widow usually stipulated in a pre-nuptial contract that she should retain the title to any part of her former husband's estate that descended to her by will, with the right to



Letter from Increase Mather to Michael Wigglesworth, Objecting to the Latter's Decision to Marry His Servant
Facsimile in Original Size

dispose of it by a last will and testament of her own. (Her widow's third reverted to her former husband's heirs at her death.)[49] The new husband thus acquired only the yearly income of her property, but even that sufficed to give a widow the choice of several suitors.

MARRIAGE then, or at least proper marriage, resulted not from falling in love, but from a decision to enter a married state, followed by the choice of a suitable person. But since love formed the chief duty of marriage and since the unruly affections of fallen man might sometimes fail at once to knit themselves to the chosen object, a period of trial was necessary in which to bring the affections into the proper direction. That period was furnished by the custom of espousals. "By this meanes," said William Ames, "the minds of the betroathed, are prepared and disposed to those affections, which in matrimony are requisite";[50] and Thomas Welde wrote in his commonplace book that "Everie Marriage before it be knit, should be contracted, as is shewed. Exod. 22. 16 and Deut. 22. 28. which stay between the contract and the marriage, was the time of longing, for the affections to settle in . . ."[51] When John Winthrop had been contracted to Margaret Tyndal, he wrote her tender letters expressing his longing for her and his earnest endeavor to rest his affections wholly upon her. Bold man that he was, he suggested that she help him by refraining from the extravagant fashions and ornamentations of the period and explained that

> the great and sincere desire which I have that there might be no discouragement to daunt the edge of my affections, whyle they are truly labouring to settle and repose themselves in thee, makes me thus watchfull and iealous of the least occasion that Sathan might stirre up to our discomfort.[52]

It might be supposed that these self-conscious and rationalistic endeavors would turn out a dry form of love indeed, but the facts belie that supposition. The love which proceeded from Christian charity, conceived in reason and conscions of God's sacred order, was warm and tender and gracious. The letters of John and Margaret Winthrop display an emotion which is all the more convincing because of its sincere restraint and lack of hyperbole. No one could call the love dry or ascetic which produced the following lines from Margaret when her husband was attending court in London:

> I will not looke for any longe letters this terme because I pitty your poore hande; if I had it heere I would make more of it than ever I did, and bynde it up very softly for fear of hurting it.

John usually closed his letters with phrases such as these: "I kiss and love thee with the kindest affection, and rest Thy faithful husband"; "so I kisse thee and wish thee Farewell"; "I kisse my sweet wife and remaine allwayes thy faithfull husband"; "many kisses of Love I sende

thee: farewell"; "so with the sweetest kisses, and pure imbracinges of my kindest affection I rest Thine." The possibility of achieving truly lovely feelings towards another person by force of will is demonstrated in a letter which John's father wrote to Margaret at the time of her espousal and before he (the father) had ever met her. Though it is not of course an example of conjugal love, it helps to throw light upon the manner in which a true Christian might direct his affections toward one with whom he had entered into close relation. I quote only the opening sentence, but the whole letter possesses the same sublime quality:

> I am, I assure you, (Gentle Mistress Margaret) alredy inflamed with a fatherly Love and affection towardes you: the which at the first, the only report of your modest behaviour, and mielde nature, did breede in my heart; but nowe throughe the manifest tokens of your true love, and constant minde, which I perceyve to be setteled in you towardes my soonne, the same is exceedingly increased in mee.[53]

Other Puritan writings demonstrate that the Winthrops were not an exceptional case. Ann Bradstreet's poems have the same depth and sincerity of affection as the Winthrop letters. The titles alone indicate the kind of feeling which produced them: "To my Dear and loving Husband," "For the restoration of my dear Husband from a burning Ague," "Vpon my dear and loving Husband his goeing into England," "In my Solitary houres in my dear husband his Absence," "In thankfull acknowledgment for the letters I received from my husband out of England," "In thankfull Remembrance for my dear husbands safe Arrival."[54]

The metaphorical imagery of Puritan theological works, especially those of Thomas Hooker, displays a singular sensitivity to the warmth of conjugal love. The relation of husband and wife furnished the usual metaphor by which the relation of Christ and the believer was designated. In elaborating that metaphor Hooker showed that Puritan love, despite its restraint and care for the order of God, could delight the lovers as much as any love. The proper accompaniment to the Winthrop letters is given in Hooker's delineation of the ordinances of the church as Christ's love-letters:

> As a wife deales with the letters of her husband that is in a farre Country; she finds many sweet inklings of his love, and shee will read these letters often, and daily: she would talke with her husband a farre off, and see him in the letters, Oh (saith she) thus and thus hee thought when he writ these lines, and then she thinkes he speaks to her againe; she reads these letters only, because she would be with her husband a little, and have a little parley with him in his pen, though not in his presence: so these ordinances are but the Lords love-letters, . . .

Hooker's picture of a husband is equally charming:

> The man whose heart is endeared to the woman he loves, he dreams of her in the night, hath her in his eye and apprehension when he awakes,

> museth on her as he sits at table, walks with her when he travels and parlies with her in each place where he comes . . .
>
> That the Husband tenders his Spouse with an indeared affection above al mortal creatures: This appeares by the expressions of his respect, that all he hath, is at her command, al he can do, is wholly improved for her content and comfort, she lies in his Bosom, and his heart trusts in her, which forceth al to confess, that the stream of his affection, like a mighty current, runs with ful Tide and strength; . . .

The fact that these passages appear in a metaphorical description of the relation between man and God does not weaken the obvious authenticity of their language. Hooker was describing feelings that really existed, and in another passage he showed that he thought that these feelings arose in the orthodox manner: "If a woman," he wrote, "have with a conjugall affection taken a man to be her husband, that same taking of him to be her husband, makes her love him. . . ."[55]

THE Puritans have gained from their modern descendants a reputation for asceticism that is not easily dispelled. Yet if we are to believe their own statements, they never thought of marriage as a purely spiritual partnership. When John Cotton had joined a couple in matrimony in 1694, he preached a sermon to them in which he recalled the case of

> one who immediately upon Marriage, without ever approaching the *Nuptial Bed,* indented with the *Bride,* that by mutual consent they might both live such a life, and according did sequestring themselves according to the custom of those times, from the rest of mankind, and afterwards from one another too, in their retired Cells, giving themselves up to a Contemplative life; and this is recorded as an Instance of no little or ordinary Vertue; but I must be pardoned in it, if I can account it no other than an effort of blind zeal, for they are the dictates of a blind mind they follow therein, and not of that Holy Spirit, which saith *It is not good that man should be alone:*[56]

Benjamin Wadsworth showed the same attitude: he advised married couples not to let quarrels "make you live separately, nor lodge separately neither: for if it once comes to this, Satan has got a great advantage against you, and tis to be fear'd he'l get a greater."[57] So thoroughly had these ideas permeated Puritan society that Edmund Pinson complained to the Middlesex County Court because Richard Dexter had slandered him by saying "that he Brock his deceased wife's hart with Greife, that he wold be absent from her 3 weeks together when he was at home, and wold never come nere her, and such Like."[58]

As a matter of fact the Puritans were a much earthier lot than their modern critics have imagined. The commonplace book of Seaborn Cotton, another Puritan minister, contains passages from Elizabethan and Cavalier poets which, if addressed by a modern suitor to the lady of his choice, would probably produce either a blush or a slap. Cotton apparently copied the verses while he was a student at Harvard College;

yet when he became minister of the church at Hampton, N. H., he saw no incongruity in using the same copy-book to take notes of church-meetings. The record of one meeting in 1663 follows a receipt "For to make a handsom woman."[59] A similar disregard for Victorian proprieties characterizes a letter sent by John Haynes to Fitz-John Winthrop in 1660. Both men belonged to orthodox and honored New England families, and the writer had graduated from Harvard College four years before. The letter indicates that Haynes had been commissioned to buy a pair of garters for Winthrop in order that the latter might present them to his fiancée. This in itself would shock a generation instructed in the notion that ladies have no legs.

In sum, the Puritans were not ascetics. They knew how to laugh, and they knew how to love. Yet it is equally clear that they did not spend their best hours in either love or laughter. They had fixed their eyes upon a heavenly goal, and whenever earthly delights dimmed their vision, they knew enough to break off. Few persons today would be willing to learn from the Puritans, for a hedonistic world denies the reality of any but earthly delights. Nevertheless, their books, their letters, and their diaries remain, ready to convince anyone who is interested that a people can live by something more than pleasure and still lead a pleasant life.

Notes

1. John Cotton, *A Meet Help. Or, a Wedding Sermon, Preached at New-Castle in New England*, June 19, 1694 (Boston, 1699), p. 21.
2. Samuel Willard, *A Compleat Body of Divinity* (Boston, 1726), p. 612.
3. "Diary," printed in *Collections of the Massachusetts Historical Society*, fifth series, volumes V–VII (hereafter referred to as "Diary," vol. I, II, or III), vol. II, p. 93.
4. Cotton Mather, *Magnalia Christi Americana* (Hartford, 1853), vol. I, p. 503.
5. Increase Mather, *The Life and Death of that Reverend Man of God, Mr. Richard Mather* (Cambridge, 1670), p. 25.
6. "Boston Sermons 1671–1679," manuscript in the library of the Massachusetts Historical Society (hereafter referred to as "Boston Sermons." Since there is no pagination in the six volumes of this manuscript, particular sermons are designated by date.) Sept. 30, 1672.
7. Willard, *Compleat Body of Divinity*, p. 612.
8. "Boston Sermons," Sept. 30, 1672.
9. John Winthrop, *The History of New England*, James Savage, ed. (Boston, 1853), vol. II, p. 216.
10. — — *The History of New England*, Vol. I, p. 295.
11. Thomas Parker, *The Copy of a Letter Written . . . to His Sister* (London, 1650), p. 13.
12. "Boston Sermons," Sept. 30, 1672.
13. Willard, *Compleat Body of Divinity*, p. 612.
14. *Records and Files of the Quarterly Courts of Essex County, Massachusetts* (Salem, Mass., 1911–1921), vol. VIII, p. 272, 273 (March, 1682).
15. Willard, *Compleat Body of Divinity*, p. 610.
16. "Diary" II, pp. 370–371.
17. "Diary" II, pp. 405–406.
18. (Boston, 1712), p. 36.
19. Willard, *Compleat Body of Divinity*, p. 612.
20. Robert C. Winthrop, *The Life and Letters of John Winthrop* (Boston, 1869), vol. I, p. 299.
21. Sewall, "Diary," vol. II, p. 403.
22. *Well-Ordered Family*, pp. 25, 36.
23. John Cotton, *A Practical Commentary, or An Exposition with Observations, Reasons and Uses upon the First Epistle Generall of John* (London, 1656), pp. 126, 200.
24. Thomas Hooker, *A Comment upon Christ's Last Prayer* (London, 1656), p. 193.
25. John Davenport, *The Saints Anchor-Hold in all Storms and Tempests* (London, 1682), p. 28.
26. Wadsworth, *Well-Ordered Family*, p. 26.
27. "Autobiography," in *Publications of the Colonial Society of Massachusetts*, vol. XXVII, pp. 374, 395.
28. Cotton Mather, *Magnalia*, vol. I, p. 374.
29. Isabel MacB. Calder, ed., *Letters of John Davenport* (New Haven, 1937), pp. 58, 77.
30. Frances M. Caulkins, *History of Norwich, Connecticut* (Hartford, 1866), p. 154.
31. The quotations which follow are taken from Robert C. Winthrop, *Life and Letters of John Winthrop*, vol. I, pp. 135, 159, 161, 261, 290, and vol. II, p. 179.
32. "Boston Sermons," Sept. 30, 1672, and May 4, 1675.
33. "Boston Sermons," Sept. 30, 1672.
34. "Boston Sermons," August 24, 1673.
35. John Eliot, *The Harmony of the Gospels* (Boston, 1678), p. 70. Cf. Perry Miller, *The New England Mind, The Seventeenth Century* (New York, 1939), chapter ix.
36. Cotton Mather, *Magnalia*, vol. I, p. 510.
37. *New England Historical and Genealogical Register*, vol. XVII, pp. 140–142.
38. *New England Historical and Genealogical Register*, vol. XIV, p. 40.
39. *Well-Ordered Family*, p. 42.
40. *Publications of the Colonial Society of Massachusetts*, vol. XXVII, p. 370.

41. "Curwin Papers," manuscripts in the library of the American Antiquarian Society at Worcester, Massachusetts, vol. III, p. 46.
42. "Boston Sermons," no date given, probably 1673 or 1674. The sermon is headed "Mr. Thacher at Mr. Wms' Contract."
43. "Mather Papers" in the Prince Collection, printed in *Collections of the Massachusetts Historical Society*, fourth series, vol. VIII, pp. 94–95.
44. Manuscript Letter-Book in the Harvard College Library, pp. 92, 176.
45. "Winthrop Papers," printed in *Collections of the Massachusetts Historical Society*, sixth series, vol. III, p. 396. The letter is dated Aug. 28, 1707.
46. "Hutchinson Papers," printed in *Collections of the Massachusetts Historical Society*, third series, vol. I, p. 15.
47. "Winthrop Papers," printed in *Collections of the Massachusetts Historical Society*, fifth series, vol. I, p. 29.
48. Alice M. Earle, *Colonial Dames and Goodwives* (New York, 1896), p. 29.
49. For two such agreements see the *New England Historical and Genealogical Register*, vol. XII, p. 353 and *Collections of the Massachusetts Historical Society*, sixth series, vol. V, pp. 154–160.
50. *Conscience, with the Power and Cases Thereof* (London, 1643), Book V, p. 204.
51. Manuscript in the library of the Massachusetts Historical Society, p. 87.
52. Robert W. Winthrop, *Life and Letters of John Winthrop*, vol. I, p. 137.
53. The quotations in this paragraph are all from Robert C. Winthrop, *The Life and Letters of John Winthrop*, vol. I, pp. 261, 291, 292, 197, 161, 163, and 127.
54. John H. Ellis, ed., *Works of Anne Bradstreet* (Charlestown, Mass., 1867, New York, 1932), *passim*.
55. The quotations from Hooker are taken from the following places: *The Soules Humiliation* (London, 1638), pp. 73–74.
    The Application of Redemption (London, 1659), p. 137.
    A Comment upon Christ's Last Prayer (London, 1656), p. 187, and
    The Saints Dignitie and Dutie (London, 1651), p. 5.
56. *A Meet Help*, p. 16.
57. *Well-Ordered Family*, p. 33.
58. Middlesex County Court Files, Folder 42, group 3 (October, 1666).
59. Samuel E. Morison, *Harvard College in the Seventeenth Century*. Cambridge, 1937), pp. 126–132.
60. *Proceedings of the Massachusetts Historical Society*, vol. XXI, p. 123.

Exhibitions from the Wiggin Collection

Etchings and Paintings by Gerald L. Brockhurst

GERALD BROCKHURST had already made his name as a painter in England before he took up the art of etching. His career as a student was brilliant. He entered the Birmingham School of Art at the early age of twelve, won every prize and then at seventeen entered the School of the Royal Academy. Many honors followed at this institution, among them the Gold Medal and Scholarship, the highest award the Academy can bestow. He was elected an Associate of the Academy — as a painter — in April 1928, with his fine and beautiful studied portrait of his wife. Brockhurst etchings, to those who know his work, form an important series of feminine types, and these women, despite their variety, are based upon the likeness of Mrs. Brockhurst. She comes from the Basque country and her subtle beauty, enhanced by the fascinating Basque costume, is recorded in such plates as "La Tresse," "Mélisande," "Le Casaquin de Laine," "Le Béguin," "Young Womanhood," and others equally well known.

Brockhurst's extraordinary pencil drawings foreshadowed his superb technical achievements in etching; and since his paintings can be classified as colored drawings, he was equipped with every important essential for success in the copper plate media. His plates should be classified as those of a painter-etcher, as his prints suggest all the qualities that can be found in painting: color value, texture, local color and a certain sculpturesque feeling gained from his careful study of the Italian and French primitives, and the work of Botticelli and Leonardo da Vinci. Mr. Malcolm Salaman tells us that "he copied these two Italian masters with enthusiasm, and learning from them and from others of their school with whose art his own had a natural affinity, how to imbue his own pictures with the fragrant loveliness which was theirs. This came to him not without much searching of soul, for there were distracting elements in the Chelsea influences of Augustus John, his types and his practice, while it was difficult to avoid being affected by the various theories of artistic modernity which were agitating the studio coteries. He explored them all, but none of them seemed to offer him anything as beautiful as the work of those old painters of Florence, Milan, and Umbria, under whose inspiration he was gladly content to follow his own path, lonely though it was."

His frequent exhibits at the Royal Academy attracted much attention, and his first one-man show, held in 1915 in London when he was only twenty-five, definitely established his reputation among contemporary British artists. His progress in various media was continuous, and by 1924, while still in his middle thirties, he had become one of the outstanding etchers in England. His prints from the very beginning contributed as much to his place in the world of art as his drawings and paintings. Brockhurst is more than ordinarily gifted from the technical standpoint, and the changes in the various states of his plates usually show progressive and extraordinary results. He is extremely accomplished in the matter of textures and printing, and several of his plates — "James McBey," "Henry Rushbury," "The Black Silk Dress," "Casper,"

and "Young Womanhood" — best represent his amazing talent in expressing variety and rich vibrant values.

Many critics believe that Brockhurst carries his plates too far and that he tries to approach nature too closely. In many of his prints he leaves nothing to the imagination, but several that command admiration from more than the technical point of view are: "The Two Mélisandes," a beautiful study of the artist's wife and infant daughter, "By the Window," an unusual and superbly studied portrait, "Mélisande," "Deux Landaises," "The Mirror," "Xenia," and "Yolande," a portrait of Mrs. Rushbury.

It is interesting to note when studying Brockhurst in this first exhibition of work selected from the Albert H. Wiggin Collection that in many instances the early states seem more vital in vibrant line than the later delicate passages obtained by the burnisher, particularly in the flesh tones. His ability to develop his plates to a high degree of finish through various states, however, ranks him as a master craftsman. His preoccupation is with polished draughtsmanship and technique rather than the power of suggestion so forcefully illustrated in the work of the great French master, Jean-Louis Forain.

It is tempting to linger over the variations of Brockhurst's style in these remarkable examples of his work, but the opportunity to study the development of a truly accomplished artist is of exceptional importance as well. The Wiggin Collection offers a unique experience to the student by affording comparisons between a number of fine drawings and five oil paintings in the special gallery, which are considered by many experts as masterpieces of Brockhurst's *oeuvre*. Notable among the drawings are "Malvina," "Mélisande," "Le Casaquin de Laine," and "Aglaia," and the paintings: a strong portrait of James McBey, "A Galway Peasant," "The Amberly Boy," and a searching likeness of the artist's wife, "Young Womanhood."

Perhaps no artist has so few unimportant plates to his credit; almost without exception the fine linear rendering, holding all the qualities that make for rich modelling, character and artistic achievement, is ever-present. The power of Brockhurst's work lies in his particular choice, high aim, and attitude toward art. His etchings are based on knowledge and without it his plates could never have been produced.

ARTHUR W. HEINTZELMAN

Ten Books

Mission to Moscow. By Joseph E. Davies. Simon & Schuster. 1941. 659 pp.

Mr. Davies was appointed U. S. Ambassador to Russia in November 1936 and remained there until shortly before the Munich Conference. He then served for a time as Ambassador to Belgium. His book is made up largely of confidential dispatches to the State Department, published by special permission, and supplemented by private journal entries and correspondence with his family and friends. As he repeatedly affirms, he was not a career diplomat, and was frankly committed to the capitalist view; but his long legal and political experience resulted in a judicious outlook which won him quick acceptance. Though he deplored the Soviet legal system and the terror attendant on the "purges," as a lawyer he had no choice but to admit that the evidence proved the victims guilty, in spite of suspicious growls from the outside world. He shows further, in a note ruefully headed "A Study in Hindsight," that these trials were the outcome of a well-concerted set of German fifth-column activities. Of Communism as an international menace Mr. Davies had little fear, for the Russian machine had already deviated far from the path of pure Communism; but he is absolutely emphatic on the score of Russia's future rôle in world affairs, whoever runs its government. He found there, as he writes, a vitality which will not be denied, comparing it aptly to the economic position of the United States sixty years ago. He made several trips to the Baku oil fields, the Dnieper Dam, the collective farm areas, and so on. Officially he enjoyed contacts envied by most of his colleagues, including a two-hour conversation with Stalin, who had never before granted an interview to a foreign ambassador. Blunt and factual, his report, in the words of Mr. Welles, is "definitely in the public interest." (*H. McC.*)

Introducing Australia. By C. Hartley Grattan. John Day. 1942. 331 pp.

Most Americans badly need an introduction to Australia, though many of her interests are ours as well, and Americans are better fitted than most, by both temperament and tradition, to understand her problems. Mr. Grattan's compact study, completed in October, supplies a want which has become pressing since the outbreak of war with Japan. He has spent in all nearly three years in Australia, and is accepted by natives of the country as one of the few non-Australians who really know something about it. He begins with a useful chapter of excerpts from letters, showing what the people think about themselves. From this he launches into a presentation of the commonwealth today — her history (which, incidentally, did not spring entirely from a colony of convicts); her peculiar geographical handicaps; her industries; her attempts to balance federal and local politics; the work of her vigorous labor movements; and her cultural life. "Australia in the World" analyzes the Dominion's connection with Great Britain and her function in the last war and the present one. This naturally involves a discussion of the rather unstable relations between the United States and Australia — noticeably affected by the Australians' sense of their British origin. In "Australia's Tomorrow" Mr. Grattan takes up the advantages and disadvantages of the Dominion's type of democracy and its outlook for the future, which he believes will differ from the past by an increased absorption in the affairs of the Pacific rather than the Empire. (*H. McC.*)

Dakar: Outpost of Two Hemispheres. By Emil Lengyel. Random House. 1941. 312 pp.

This timely book outlines the history of the port of Dakar and the French colony Senegal of which it forms the capital. It describes the harbor and surrounding terrain, and shows why it is so vitally important to those planning the defense of the western hemisphere; for this former native village, with its unbearable climate and until recent times inadequate water-supply, has become in fact the key-port of the vast territory known as French West Africa.

The author does not stop with a discussion of the town itself, but indicates its relation to this hinterland. He gives a survey of the economic and strategic position of the colonies of other powers in Africa, and brings out the value of Liberia, an independent country, but in many senses a protectorate of the United States, with a commanding situation not too far from Dakar. Mr. Lengyel tells the story of De Gaulle's attack on the French fleet from several angles — Vichy French, Free French, and eyewitness version. He sees cause for alarm in the speed with which impoverished France is building the trans-Sahara railway, linking the French colonies in North Africa with those of the west. Besides the African continent itself, the author describes conditions in the islands off the coast, the Azores, Canaries, Madeiras, and Cape Verdes. For the most part these are being heavily armed, presumably against invasion by the United States. (*S. E. W.*)

Ransoming the Time. By Jacques Maritain. Translated by Harry Lorin Binsse. Scribner. 1941. 322 pp.

Working always within the framework supplied by Aristotle and St. Thomas, and thoroughly grounded in the Catholic tradition, Maritain's philosophy is nevertheless of primary importance in contemporary thought. His new book includes such topics as a critical summation of Bergson's philosophy, a discussion of the political ideas of Pascal, a study of the present anti-Semitic movement, a discourse on the uses of signs and symbols, another on the natural mystical experience and the void, and a paper on the Catholic Church and social progress. The topics are many but the subject-matter is one: "man in his cultural life and in the complex patterns of his earthly destiny." M. Maritain finds more than one fault in Bergson's metaphysics, particularly his method of conceptualization, his statements on the phenomenon of change, and a certain irrationalism within the system itself. Despite these errors, he asserts, Bergson's metaphysics "is one of the most profound, most penetrating, and most audacious of our time." M. Maritain suggests also that Bergson, before his death, was leaning toward Christian mysticism, that harmony of faith and reason found in the "Angelic Doctor." The author again attacks the problem of racism with vigor and sympathy and feels that "the tragedy of Israel is the tragedy of mankind." He concludes that "the fundamental problem for which a Christian civilization must find a solution is ... the establishment of a Christian politics ... truly and vitally, not decoratively, Christian." (*E. J. A.*)

Design for Power. By Frederick L. Schuman. Knopf. 1942. 325 pp.

A strong interventionist, Mr. Schuman relates, with the aid of excellent maps by George Brodsky, the events leading to the present world situation, tracing them country by country, and interspersing the narrative with sharp characterizations. Beginning with Japan, he explains the ascendancy of the military fanatics, with their aim of keeping "China divided and Japan united." He discusses the Chinese War, Chiang Kai-shek's change from Left to Right, and the relations of China and Japan to the Soviet Union; but especially he emphasizes the fact that Japan bought a large number of tanks and planes, as well as eighty per cent of its arms, oil, iron, fuel, and motors, from Britain and America. The ironic story of Italian Fascism and the Ethiopian War is notable for its indictment of "the shame of Geneva." The account of Nazi Germany, significantly entitled "From Arminius to Schicklgruber," follows the successive *Blitz* conquests and the changing policies of the powers — Axis and anti-Axis — toward Russia. "Anglo-French policy," he insists, "was not dictated by military weakness ... Chamberlain and Daladier desired to save the Reich and turn its might against Moscow." After giving a hopeful account of British and Free French successes in Syria, Lebanon, and Iran, the author strikes a new note by reproaching the British Empire for its undemocratic treatment of Indian nationalists. Following a discerning survey of Stalin's rule and the Russian resistance in the present campaign, he turns to the United States. Neutrality legislation, the Pan-American illusion,

aid to Britain, the diplomacy of Mr. Sumner Welles, and divided public opinion receive a vigorous, if one-sided, discussion. Finally the author stresses the need of building a new world order based on collective security and coöperation. (*M. M.*)

War and the German Mind. By William K. Pfeiler. Columbia University Press. 1941. 349 pp.

THERE has been so much theorizing about the normal German attitude towards war that Mr. Pfeiler's study of German literature after 1914 is refreshingly factual. Remarque's *All Quiet on the Western Front,* successful though it was in America, was not necessarily typical of the feeling of all educated men. Professor Pfeiler quotes many passages from published students' letters which speak in exalted terms of "One folk! one race! one faith!" or the "cleansing and deepening" effect of war. Several writers even of the realistic school, like Jünger, saw the war through officers' eyes, rather contemning the common soldier's lack of enthusiasm. Yet those novels which reflect the thoughts of the private in the trenches show that he was often touched by the same mystic ardor, the same sense of comradeship at the front, and, still more often, by the sense of belonging to a German people which would eventually wipe out corruption in high places and rise triumphant. Hence Mr. Pfeiler finds "two basic attitudes concerning the ethics of human participation in war, one egocentric, the other ethnocentric." And in these two categories he sees the roots of Nazi ideology, present even before the Versailles Treaty. Occasionally one feels that a "control chapter" on some of the main trends of war literature in other countries would have produced a better balance; but there is no doubt that the volume is sound and scholarly. (*H. McC.*)

Newspaper Days. By H. L. Mencken. Knopf. 1941. 313 pp.

A highly seasoned account of journalistic days on the Baltimore *Morning Herald* is added to the list of Menckeniana. With his customary flippancy and tart humor, the author recalls life in its various aspects during the years 1899 to 1906. His earliest impressions defined the typical American city editor as "a sort of cross between an ice-wagon driver and a fire-alarm." Nostalgically he relates his first hangings, murders, suicides, and other headline events. Here are also the grim vicissitudes of a journalist rising from a cub reporter to city and Sunday editor. In those pre-Walter Winchell days, it required much ingenuity to get the "inside dope" on many stories; the methods used were not always the most honest, but the results made good copy. The volume can be considered either as a self-portrait, continued from the preceding work, *Happy Days,* or as a casual study of city life from the mayor's office to the most dubious alley. Whether or not one finds Mr. Mencken convincing, for both his style and material seem to have but surface value, he himself insists that his compositions have been done as "soberly as those of William Dean Howells." (*E. J. A.*)

Clara Barton, Daughter of Destiny. By Blanche Colton Williams. Lippincott. 1941. 468 pp.

THE spirit of Clara Barton lives on, particularly in these war-torn days. Miss Williams's biography is tempered with her subject's calm and indomitable courage. Diaries and journals hitherto unknown are used here for the first time, documents which are in the Library of Congress but which cannot be used by anyone else until 1950. During an era when women were still leading quite domesticated lives, Clara Barton's career was eventful. Being a schoolteacher or a clerk in the Patent Office in Washington was only a prelude to her real work. Her volunteer aid to the wounded and her efficient handling of supplies during the Civil War are already historic, just as are her services in the Franco-Prussian and Spanish-American wars, and during troubled times of pestilence, flood or earthquake. Her greatest achievement, however, was the organization of the American Red Cross in 1881, whose leadership she retained until 1904. Her struggles to found the Red Cross Society in this country parallel somewhat the efforts of her friend Susan B. Anthony,

who was trying equally hard to bring about woman suffrage. Miss Williams does not attempt to dramatize the material. The enduring figure of Clara Barton emerges from the text not boldly but modestly, as she would have liked it. (*E. J. A.*)

The Advancing Front of Medicine. By George W. Gray. Whittlesey House. 1941. 425 pp.

THE author of *The Advancing Front of Science* has again proved his admirable skill in popularizing recent scientific developments — this time in the fields of medical research and practical therapy. Based on consultation with experts, the book is thoroughly up-to-date, including experiments made in 1941. Medical knowledge, Mr. Gray points out, has during the past forty years advanced especially along three lines — infectious diseases, endocrine disorders, and malnutrition. A chapter on "The Five Aliments" contains abundant information on the function of food as fuel and as building material, the need and methods of reducing, and the new definition of starvation as deficiency in certain vitamins. "The Sea We Live In" — that is, the blood circulation — is given an excellently clear exposition, preceding the account of the experiments of the Boston doctors Minot, Murphy, and Castle in curing pernicious anemia. The author describes the baffling phenomenon of hemophilia and its connection with deficiency in vitamin K, which is now available for treatment of hemorrhagic illness. He points out the connection of blood pressure with the involuntary nervous system. The chapter on the discovery and use of sulfanilamide gives astounding records of successful warfare against the pneumococcus and other bacilli. Among other problems, the author deals with the allergic reactions of patients to certain substances; psycho-therapeutic treatment of fear, in which "the hospital library is becoming an ally of the doctor in some of the more modern institutions"; electrical as well as surgical operations on the insane; anesthesia and sleep; drink and tobacco; and finally the progress now being made against cancer. (*M. M.*)

The Philosophy of Alfred North Whitehead. Edited by Paul Arthur Schilpp. Northwestern University. 1941. 745 pp.

THE third volume of the *Library of Living Philosophers* follows the scheme of the series by presenting critical expositions of the philosopher's theories by different colleagues; but on account of the ill health of Mr. Whitehead, now eighty-one years old, methodical replies to these treatises have been replaced by three essays from his pen. No reader will regret this novelty, because of the extraordinary charm of these contributions. The first is an informal autobiographical sketch which brings out the early influence of the picturesque English countryside and the peculiar cultural atmosphere of Cambridge University. The other two are lectures recently delivered at Harvard which summarize the essentials of Mr. Whitehead's philosophic outlook. "Mathematics and the Good" asserts the integral connection between these two categories — a connection once introduced by Plato but since then dismissed. Pointing out the inadequacy of the traditional concept of number, the self-sufficient spatiality of Euclidean geometry, and "the superstitious awe of infinitude," Professor Whitehead explains that "the notion of the essential relatedness of all things is the primary step in understanding how finite entities require the unbounded universe." Similarly in the Ingersoll lecture on "Immortality" he emphasizes the necessary relation of a system of values to practical activity by means of which these values are realized. Dr. Victor Lowe offers an authoritative survey of Professor Whitehead's development from the mathematician of the *Universal Algebra* to his epistemological challenge of accepted foundations of physical science, and the emergence of the metaphysician in *Process and Reality* and *Modes of Thought*. Among the seventeen other contributors who have treated various aspects of Mr. Whitehead's thought, Professor Dewey discusses his philosophy; Professor Hocking, his theories on mind and nature; Professor Bickler, his philosophy of religion; and the editor, his moral philosophy. (*M. M.*)

Library Notes

The Leading Article

EDMUND S. MORGAN — author of the leading article in this issue, "Puritan Love and Marriage" — is Tutor in American History and Literature at Harvard University.

Mr. Morgan is at work on a comprehensive study of the inter-relation of religion and the family in seventeenth-century New England. His book, to be entitled *The Puritan Family,* expounds the effect of Puritan theology upon the relations of husbands and wives, of parents and children, of masters and servants; further, it shows how the natural feelings accompanying these relations in turn affect theology. The article printed in this issue is a condensation of one of the chapters. The March issue of More Books will publish another section of the book, on the responsibilities of a Puritan parent.

A considerable part of Mr. Morgan's study has been prepared in the Boston Public Library, on the basis of the books and manuscripts in the Prince Collection of Americana. It is with great pleasure that we present portions of this work, which promises to be an important contribution to the history of seventeenth-century New England.

Coleridge's "Christabel"

FOUR new volumes by Samuel Taylor Coleridge have recently been added to the Library's collection. Among these the thin pamphlet in which *Christabel* and *Kubla Khan* appeared naturally holds first place. The others are a volume of the *Watchman,* representing Coleridge's earliest attempt at publishing a periodical, the *Annual Anthology,* a kind of poetic almanac, the second volume of which contains many contributions by Coleridge; and the *Sibylline Leaves,* a later collection of his own verse.

The first edition of *Christabel,* issued by John Murray in 1816, contained also *Kubla Khan, a Vision* and *The Pains of Sleep.* These poems had been a long time on the way. The first part of *Christabel,* according to the preface, was written in 1797 while Coleridge was at Stowey; but it is evident from other testimony that the poet's memory was at fault and that the canto was actually composed the following year. (He made a similar mistake about *Kubla Khan.*) The second part was begun late in 1799. Coleridge blamed his own indolence for the sixteen years' delay in publication; yet it is known that he finished a good part of the third canto and circulated large portions in manuscript which won a wide reputation. It was indeed Byron's pressure on Murray — his own publisher — which induced him to print the fragments which are now all we have of the poem.

The press was puzzled and in many cases even hostile. But the public admired both works, and *Christabel* has long been accepted as one of the most important poems in English literature. Its great originality lay not only in the strange supernatural glamor which pervaded it but in the versification, which was based on the principle of "counting in each line the accents, not the syllables." This was not in itself entirely new, but Coleridge's use of it was; for the variation in syllables "is not introduced wantonly, or for the mere ends of convenience, but in correspondence with some transition in the nature of the imagery or passion."

Coleridge was twenty-four when he decided to launch the partly political, partly literary magazine entitled *The Watchman.* In his *Biographia Literaria* he devotes several pages to the enterprise, which he set on foot "that, according to the general motto of the work, *all might know the truth, and that the truth might make us free.*" It lasted from March 1, 1796 through May 13, 1796. The Library's copy contains all ten numbers. Eighteen of the prose articles were reprinted in 1850 in Volume I of *Essays on His Own Time,* of which the Library has a first edition. Some of these articles and the reports of foreign and domestic affairs are not without historic interest; they include a protest against the slave trade, com-

ments on the young United States, and Washington's address to the House of Representatives on March 30, 1796. But while the *Watchman* was practically Coleridge's political swan song, it occasioned also the début of fifteen poems, a few of which, at least, were already touched with the Coleridge music.

The Annual Anthology, printed at Bristol in 1799 and 1800, is in pink cardboard wrappers. The first volume lacks — as do all known copies except one in the South Kensington Museum — pages 31 and 32, which originally contained a war poem by Southey, deleted for patriotic reasons. Some of Coleridge's contributions are signed, some are unsigned. Others, like "A Christmas Carol" and "To a Friend," lines to Charles Lamb, are signed "Esteesi" (phonetic form of the initials S.T.C.); still others, like the lyrics of homesickness written in Germany, have the signature "Cordomi" (Heart of Home). It may be remarked that one of these, "If I had but two little wings," is a very free adaptation of a German folk-song — a fact that Coleridge did not trouble to mention.

The *Sibylline Leaves,* printed in London in 1817, is in the original drab boards with the price label on the back. The volume contains, with a few exceptions, all the author's poems "from 1793 to the present date." But as the sheets of the book, except for the preface, had already been printed almost two years earlier, the famous poems of the *Christabel* group are naturally not included. The collection does, however, contain the poems first published in the *Lyrical Ballads.* The most notable of these is *The Rime of the Ancient Mariner,* which the student may compare with the original version of 1798.

A Discourse on Wind

A *DISCOURSE concerning the Origine and Properties of Wind* [**G.389A.364], by Ralph Bohun, printed at Oxford in 1671, is significant as a product of the seventeenth century ferment, when the new spirit of investigation was resisting the rearguard of medieval science. The author — a Fellow of New College, Oxford — in explaining the cause of winds and describing a variety of phenomena, still quotes classic authorities, but he does so half-heartedly and shows more confidence in the experiments of Robert Boyle and other contemporaries, as well as in the observations of navigators.

The *Discourse* makes frequent mention of the Americas, as when the author writes that the north winds "are often exceedingly impetuous on the shoars of *Florida* and *Virginia,* taring up Forrests of vast Trees by the roots." The last quarter of the book consists of "A Historicall Account of the Tornados, Hurracanes, and other Tempestuous Winds," which includes a letter from a sea-captain giving a first-hand story of the storm which overtook the frigate he was commanding on the way to the West Indies. The author quotes also a relation of the devastating hurricanes on the island of Hispaniola in 1508 and 1509, as told by Gonzalo Ferdinando de Oviedo in his *History of the West Indies.* Bohun, after complaining that the books of Oviedo and other Spaniards are so "rarely to be met with," and then only in translations, tells how, after diligent search, he at last found Oviedo's work in the University Library "done into Italian by Gio: Battista Ramusio with severall other Portugal and Spanish Journals." The reader may find this very book [**G.401.43] in the Library. It was printed in Venice in 1556.

A Royal Binding

A BINDING bearing the devices of two kings of England is an attractive item for any exhibition. The Library now has such a volume in John Durel's *Sanctae Ecclesiae Vindiciae* [**G.387.182], printed by William Godbid in London in 1669.

The cover is of crimson morocco, tooled in gilt. One device shows two entwined palm branches, enclosing a pair of crowned C's interwoven back to back. This is the cypher commonly found on books bound for Charles II by Samuel Mearne, one of the greatest of English craftsmen and inventor of the ornate "cottage style", which is sometimes imitated even today. He was appointed Royal Bookbinder in 1660. The red morocco used also suggests Mearne's handiwork.

The binding carries an inner panel, with two entwined palm branches enclosing the initials J D (Jacobus Dux), crowned with a princely coronet. This, like the C C of the king, appears to have been designed so that one initial or the other is always legible however the book is held. The same device is used along the spine of the book. As is well known, James, Duke of York, succeeded Charles II in 1685, and the two brothers' book-stamps are often found together just as they appear on the Library's volume.

Durel's book is itself dedicated to King Charles, and may have been the presentation copy. A stout vindicator of the middle position of the Anglican Church, the author explains points of discipline and ritual, such as the use of vestments, the Litany, the sign of the cross, the efficacy of baptism, and so on, with reference to the usage of foreign churches. Born in Jersey in 1625, Durel studied at Oxford and in France, where he was ordained during the Commonwealth. With the Restoration he returned to England and ministered to the French congregation in London. A decree of Charles II made his French version of the Prayer Book Official, and he later edited a Latin translation for use in schools and universities. Much honored, he rose steadily in favor and became Dean of Windsor six years before his death in 1683.

Theory and Practice of War

THEORIQUE and Practise of Warre [**G.401.69] by Bernardino de Mendoza, translated into English by Sir Edward Hoby and printed in 1597, has been acquired by the Library. The edition is apparently scarce, the *Short Title Catalogue* listing only four other copies. The printing has been attributed to Schilderer in Middelburg, Holland.

The relation of the English translator to the Spanish author, which is piquantly expressed in the former's marginal notes, is an engaging feature of this little book. Bernardino de Mendoza was a Spanish knight who had practised warfare himself in the Netherlands and who was subsequently Ambassador in France and England. As he wrote in 1594 in his dedication to Philip, Prince of Castile, he was obliged to quit active service because of blindness. The translator, Sir Edward Hoby, a nephew of Lord Burleigh, was both a courtier and a parliamentarian. In 1588 Queen Elizabeth appointed him to report the progress of preparations against the Spanish Armada. He joined an expedition to Cadiz in 1596, to which he refers in one of his marginal notes.

"God hauing made your Highnes," Mendoza's treatise begins, "heire apparant to the multitude of Crownes, Estates and Countries, which the K. Our soueraigne Lord Y. H. father possesseth, so diuersly occupying a good parte in Europe, and so mighty in *America, East Indies,* the new world, it is very likely and forceable in mans reason, that Y. H. shall enter into many Warrs by sea and land, either in conquering or defending." The translator comments in a marginal note: "Guiltilie foreseene, most being in deed uniustlie usurped, and all tyrannicallie ouerruled." When the author advises the Prince to make sure of the means of raising money for a proposed war, Hoby adds: "A Councelor at wars in Spaine, & Embassador of sundrie employmentes, settinge this downe for aduise to his Prince, belike beleeueth not ouermuch in the Indian treasure." And more in that style.

The historian of warfare will find this treatise a useful document of a time when it was still possible to say, "We finde by experience of howe much more worth lances are in fight then pistoleteres." It gives advice on the appointments of generals and camp masters, the arrangement of the camp, the need of holding a town for the deposition of the wounded and ammunition, the proper order for transportation, the construction of emergency bridges, and so on. While stressing the importance of infantry, he describes also pieces of artillery. From his own experience he describes the means of defence within a besieged town, including the women's work of throwing down scalding water, oil, molten lead, and wildfires; also the intelligence service and espionage. Finally he explains attacks by sea, which he considers easier, as proved by the late King of Castile's conquests in the East and West Indies. M. M.

Lectures at the Library

DURING February the following free lectures will be given in the Lecture Hall of the Central Library:

Poetry in the Theatre. Professor Marston Balch. (Boston Drama League Course.) 3.30 Sunday, February 1.

Lecture-Recital: Jewish Music. Chorus and soloists. Professor S. G. Braslavsky. 8.00 Sunday, February 1.

Color in the Southwest. Illustrated. By courtesy of the Atchison, Topeka, and Santa Fe Railway Company. Mary Tucker. 8.00 Thursday, February 5.

Highlights of Shakespeare. Doris Bramson Whitehouse. 3.30 Sunday, February 8.

John Ruskin's Birthday Observance. Ruskin versus Whistler, Jerome H. Buckley, winner of the Ruskin Prize — Harvard University. Music, illustrations, and selections from Ruskin's writings by members of the club. (Boston Ruskin Club Program.) 3.00 Monday, February 9.

Abraham Lincoln: The Legendary and the Real Lincoln. Not illustrated. Dr. F. Lauriston Bullard, L.L.D., Litt. D. President of the Boston Lincoln Group. (Field and Forest Club Course.) 8.00 Thursday, February 12.

Across the Country: A 10,500-Mile Motor Trip. Janet Savage, traveler and writer. (Boston Ruskin Club Program.) 3.00 Monday, February 16.

The Pageant of History as Shown on the World's Postage Stamps. Illustrated with colored slides. Stephen F. Harris. 8.00 Thursday, February 19.

Why Poetry? Alice Mansur. 3.30 Sunday, February 22.

Illustrated Lecture. (To be announced.) 8.00 Thursday, February 26.

Recitals at the Library

DURING February the following free recitals will be given in the Lecture Hall of the Central Library:

Song Recital. Albert Edwards, baritone; Herbert MacDonald, accompanist. 8.00 Sunday, February 8.

Song Recital. Sara Thorn Couch, soprano; Mary Pierce Ellis, accompanist. 3.30 Sunday, February 15.

Piano Recital. Palmira Dellamano. 8.00 Sunday, February 15.

Song Recital. William Rice, tenor. 8.00 Sunday, February 22.

The Lowell Lectures

DURING February the courses of lectures offered by the Lowell Institute will be continued in the Lecture Hall of the Central Library as follows:

The Migration of Birds. Donald R. Griffin, M.A. *Third Lecture:* "The Mechanics of Flight: Structural Adaptations for Various Types of Flight; a Comparison of Birds and Aircraft." 5.00 Monday, February 2. *Fourth Lecture:* "Atmospheric conditions and the Flight of Birds: Adverse and Favorable Wind and Temperature Conditions; Forces Set Free in the Air and Their Use by Birds; Convection Currents and Their Use by Soaring Birds." 5.00 Thursday, February 5. *Fifth Lecture:* "Territory and the Homing Instinct: Individual 'Property Rights'; Migrations as a Phase of the Breeding Cycle; the Homing Ability of Wild Birds and Homing Pigeons." 5.00 Monday, February 9. *Sixth Lecture:* "Bird Navigation. The Sensory Basis of Orientation; Geographical Cues Available to Birds and Theories of Their Use in Homing and Migration." 5.00 Thursday, February 12.

The Building of Rome. Edward Kennard Rand, Ph.D., Litt. D., LL.D. *First Lecture:* "Foundations: The Roman Republic." 8.00 Tuesday, February 24.

Shakespeare and the Nature of Man. Theodore Spencer, Ph.D. *First Lecture:* "Man in Nature." 5.00 Thursday, February 26.

A Selected List of Books Recently Added to the Library

SYNOPSIS OF CLASSIFICATION

Open Shelf Room	*Economics*	*Politics & Government*
Bates Hall	*Education*	*Psychology*
Bibliography. Libraries	*Essays. Literature*	*Religion. Theology*
Biography	*Fine Arts*	*Science*
Business	*History*	*Sociology*
Children's Books	*Music*	*Technology*
Drama. Stage	*Poetry*	*Travel & Description*

In this list, the books are arranged under subject headings. Those in the Open Shelf Department precede the rest.

The Library is at present engaged in the large task of providing an improved arrangement of its book collections. For most of those in the Central Library, and also at the Business Branch, there is being adopted the form of cataloging and classification in use in the Library of Congress. For the Open Shelf Department and the Young People's Room in the Central Library, and for the thirty general branch libraries, there is being adopted a simplified form of the Dewey Decimal Classification.

During this process it is necessary that many new books be cataloged and classified only in temporary form. They are therefore listed below without call numbers. These books are available for use, however, and readers may obtain their call numbers from the card catalogs in the various departments.

Open Shelf Room

Army and Navy

Baumer, William H. He's in the army now. McBride. [1941.] 355 B347

Craige, John H. What the citizen should know about the marines. Norton. [1941.] 359 C886

Herring, Pendleton. The impact of war; our American democracy under arms. Farrar & Rinehart. [1941.] 355 H567

Lovette, Leland P. School of the sea; the Annapolis tradition in American life. Stokes. [1941.] 359 L911

The Arts

Beatty, Clyde, and Earl Wilson. Jungle performers. McBride. [1941.] 791 B369j
Experiences of an animal trainer.

Brockway, Wallace, and Herbert Weinstock. The opera; a history of its creation and performance: 1600–1941. Simon & Schuster. [1941.] 782 B864

Cheney, Sheldon. The story of modern art. Viking. 1941. 709 C518s

Kieran, John. The American sporting scene, with pictures by John Golinkin. Macmillan. 1941. 796 K47

Rosten, Leo C. Hollywood. Harcourt, Brace. 1941. 791.4 R839

Simon, Robert, *editor*. Be your own music critic; the Carnegie Hall anniversary lectures. Doubleday, Doran. [1941.] 780 S596

Biography

Barrès, Philippe. Charles De Gaulle. Doubleday, Doran. 1941. 92 Ga69b

Bercovici, Konrad. It's the gypsy in me; an autobiography. Prentice-Hall. 1941. 92 B486a

Deland, Margaret. Golden yesterdays. Harper. [1941.] 92 D337a

Doherty, Edward. Gall and honey; the story of a newspaperman. Sheed & Ward. 1941. 92 D655

Esterick, Eric. Stafford Cripps: prophetic rebel. Day. [1941. 92 C931e

Gumpert, Martin. First papers. Duell, Sloan & Pearce. [1941.] 92 G974a
Impressions of America by an exiled German writer.

Hampel, Elizabeth. Yankee bride in Moscow. Liveright. [1941.] 92 H229

Johnson, Gerald. Roosevelt: dictator or democrat. Harper. [1941.] 92 R781zj

Koeves, Tibor. Satan in top hat; the biography of Franz von Papen. Alliance. [1941.] 92 P214k

Ludey, Charles A. Decision reserved. Dorrance. [1941.] 92 L944
Autobiography of a small town lawyer.

Mitchell, Elizabeth. Music with a feather duster. Little, Brown. 1941. 92 M6814a
Informal reminiscences of an amateur musician.

Quinn, Arthur Hobson. Edgar Allan Poe; a critical biography. Appleton-Century. 1941. 92 P743q

Rogers, Betty. Will Rogers; his wife's story. Bobbs-Merrill. [1941.] 92 R731r

Sargent, Daniel. All the day long; James Anthony Walsh, co-founder of Maryknoll. Longmans, Green. [1941.] 92 W225s

Seabrook, William B. Doctor Wood, modern wizard of the laboratory. Harcourt, Brace. [1941.] 92 W8785s

Strong, L. A. C. John McCormack. Macmillan. 1941. 92 M131s

Torrès, Henry. Pierre Laval. Oxford. 1941. 92 L392t

Domestic Science

Cullen, Max O. How to carve meat, game and poultry. Whittlesey House. [1941.] 642 C967

Hunt, Terry. Design for glamour. Prentice-Hall. 1941. 613.7 H943d

Powers, John Robert. The Powers girls; the story of models and modeling and the natural steps by which attractive girls are created. Dutton. 1941. 646 P888

Van Arsdale, May B., and Ruth P. Emellos. Our candy recipes and other confections. Barrows. 1941. 641.8 V2170

Fiction

Anderson, Barbara. The days grow cold. Macmillan.
A Literary Guild selection depicting life in a small southern village.

Bagby, George. Red is for killing. Doubleday, Doran.
A cleverly solved murder with a weekly news magazine office as a setting.

Borden, Lucille P. King's highway. Macmillan.
A third volume concerning the fortunes of the Starforth family.

Buck, Pearl. Dragon seed. Day.
A vivid picture of one family's contribution to China's war effort against Japan.

Carmer, Carl. Genesee fever. Farrar & Rinehart.
A thrilling tale of the settlement of upper New York State.

Covert, Alice. Fighting parson. Kinsey.
A present-day adventure story of the attempts to rid a small Rocky Mountain town of an outlaw gang.

Eberhart, Mignon, *and others*. The third mystery book. Farrar & Rinehart.
Six stories by well-known mystery writers.

Edmonds, Walter D. Young Ames. Little, Brown.
An adventurous romance of a poor country lad who sought his fortune in New York City in the early 1800's.

Gogarty, Oliver St. John. Mad grandeur. Lippincott.
A lively narrative of social life in Ireland during the early eighteenth century.

Heyer, Georgette. Envious Casca. Doubleday, Doran.
A murder at a family Christmas party where the guests all hated one another.

Marmur, Jacland. The sea and the shore. Holt.
The present-day social scene is vividly described in this life story of a Polish girl, married to a petty officer in the United States marines.

Patterson, Norma. Live is forever. Farrar and Rinehart.
How a guest's prolonged visit disrupted the Mackenzie family routine.

Seltzer, Charles. So long, sucker. Doubleday, Doran.
Romance of the west with shooting, a bank robbery and a charming heroine.

Shute, Nevil. Pied piper. Morrow.
The efforts of a seventy-year-old English gentleman to take a group of child refugees from France to England.

Stewart, George. Storm. Random House.
An absorbing story of the effect of an eight-day storm on clipper pilots, telephone men and highway workers.

Stout, Rex. Alphabet Hicks. Farrar and Rinehart.
Entertaining mystery introducing a new detective — Alphabet Hicks.

Wood, Sally. Murder of a novelist. Simon and Schuster.
A mystery with a literary and romantic flavor.

Wylie, I. A. R. Strangers are coming. Random House.
An improbable, but amusing, tale of a wealthy young American and a group of Polish refugees. In the Wodehouse-Kelland vein.

History and Travel

Bevin, Ernest. The balance sheet of the future. McBride. [1941.] 940.53 B571b
The problems facing capital and labor in the present and future economic reconstruction of society.

Bradley, Hugh. Havana, Cinderella city. Doubleday, Doran. 1941. 972.91 B811

Casey, Robert J. I can't forget; personal experiences of a war correspondent in France, Luxembourg, Germany, Belgium, Spain and England. Bobbs-Merrill. 1941. 940.548 C338i

Feuchtwanger, Lion. The devil in France: my encounter with him in the summer of 1940. Viking. [1941.] 940.547 F422

Johnson, Osa. Four years in Paradise. Lippincott. [1941.] 967.6t J683f

Knickerbocker, H. R. Is tomorrow Hitler's? 200 questions on the battle of mankind. Reynal & Hitchcock. [1941.] 940.53 K69i

Langdon, William C. Everyday things in American life. Scribner. 1941. vol. 2. 973 L273

Leigh, Randolph. Forgotten waters; adventure in the Gulf of California. Lippincott. [1941.] 972.2t L529

Lorwin, Lewis L. Economic consequences of the second World War. Random House. [1941.] 940.53 L878

Ludwig, Emil. The Germans, a double history of a nation. Little, Brown. [1941.] 943 L948

Maloney, John. Let there be mercy; the odyssey of a Red Cross man. Doubleday, Doran. 1941. 940.547 M257

Maurer, Herrymon. The end is not yet; China at war. McBride. [1941.] 951 M543

Miller, Max. It must be the climate. McBride. [1941.] 979.4t M649i
Informal impressions of his native state by a confirmed Californian.

New York Times, The. Days of decision, wartime editorials from the New York Times; edited and with an introduction by Charles Merz. Doubleday, Doran. 1941. 940.53 N532d

Oakley, Amy. Behold the West Indies. Appleton-Century. 1941. 972.9t O11

Peck, Ann Merriman. The pageant of South American history. Longmans, Green. 1941. 980 P396p

Perry, Ralph Barton, On all fronts. Vanguard. [1941.] 973.9 P464
The necessity of strengthening and unifying national morale for victory over totalitarianism.

Richey, Paul. Fighter pilot; a personal record of the campaign in France. Scribner. 1941. 940.544 R 529

Russell, William. Berlin embassy. Dutton. [1941.] 940.53 R968
Observations on every day life in Germany by a former clerk in the American embassy.

San, Kim, *pseud.* Song of Ariran, the life story of a Korean rebel. Day. [1941.] 951.9 S194

Scherman, Harry. The last best hope of earth; a philosophy for the war. Random House. [1941.] 940.53 S326

Seaton, George W. What to do and see in the South. Prentice-Hall. 1941. 975t S441

Shridharani, Krisnalal. My India, my America. Duell, Sloan & Pearce. [1941.] 954t S561m

Stevens, William O. Forever England. Dodd, Mead. 1941. 942t S846
Travel narrative of picturesque pre-war England.

Thyssen, Fritz. I paid Hitler. Farrar & Rinehart. [1941.] 943 T549
How the great industrialist helped finance the Nazi war machine.

Touretellot, Arthur B. The Charles. Farrar & Rinehart. [1941.] 974.4 T732

Vestal, Stanley. Short grass country. Duell, Sloan & Pearce. [1941.] 979 V583
History and folklore of the region lying between the Ozarks and the Rockies.

Viereck, Peter. Metapolitics from the Romantics to Hitler. Knopf. 1941. 943 V665

White, W. L. Journey for Margaret. Harcourt, Brace. [1941.] 940.53 W598j
An American newspaperman's account of a trip to England to adopt a war orphan.

Literature. Language

Bemelmans, Ludwig. Hotel Splendide. Viking. 1941. 828 B455h
Sketches of life in a de luxe hotel.

Brooks, Van Wyck. Opinions of Oliver Allston. Dutton. 1941. 828 B8730

Dell, Ernest F., *editor.* Love letters of famous men and women. Dodd, Mead. [1941.] 808.8 D357

Engle, Paul. West of midnight. Random House. [1941.] 821 E58w
Poems touching on the present world conflict.

Hayakawa, S I. Language in action. Harcourt, Brace. [1941.] 422 H413
A popular treatise on semantics.

Hecht, Ben. 1001 afternoons in New York; with illustrations by George Grosz. Viking. 1941. 828 H4470

Lambert, Clara. I sing America; a pageant of the regions. Day. [1941.] 821 L222i
Narrative poem of the American scene.

Lynch, John. A woman wrapped in silence. Macmillan. 1941. 821 L978w
Life of the mother of Christ, in blank verse.

Smith, Edna, *editor.* The best I know. Waverly. 1941. 827 S646
A collection of the favorite humorous stories of famous Americans.

Thomas, Lowell. Pageant of life. Funk. 1941. 828 T458p
Two hundred human interest stories culled from eleven years of radio broadcasting.

White, E. B., and Katherine S. White. A subtreasury of American humor. Coward-McCann. [1941.] 827 W583s

Medicine

Atkinson, Miles. Behind the mask of medicine. Scribner. 1941. 610 A875
A critical and historical account of medical progress.

Borsook, Henry. Vitamins; what they are and how they can benefit you. Viking. 1941. 612.3 B738

Gray, George W. The advancing front of medicine. Whittlesey House. [1941.] 610 G779

Natural Science

Deck, Raymond S. Pageant in the sky; a book of the modern sport of bird-watching. Dodd, Mead. 1941. 598.2 D295

Lutz, Frank E. A lot of insects; entomology in a suburban garden. Putnam. [1941.] 595.7 L975L

Philosophy and Religion

Cowles, Edward Spencer. Don't be afraid! How to get rid of fear and fatigue. Whittlesey. [1941.] 131.3 C875

Eddy, Sherwood. Maker of men. Harper. [1941.] 248 E21m
Study of the character building teachings of Jesus.

Robb, Stewart. Nostradamus on Napoleon, Hitler and the present crisis. Scribner. 1941. 133 R631n

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More Books

The Bulletin of the Boston Public Library

MARCH, 1942

Responsibilities of a Puritan Parent

Part One: Social Security

By EDMUND S. MORGAN

THE first duty of a Puritan parent was the duty of any parent: to give food, shelter, and protection to his children. The Puritans read this lesson in the book of nature. "Even the bruit Creatures, and those that are most Savage," Joseph Belcher pointed out, "are carryed by a natural instinct towards those that issue and proceed from them. They Feed and Nourish, and take care of, and protect their young Ones."[1] The laws obliged all parents to perform this duty: no New England father could loaf away his time while the cupboard was bare. For example, when a complaint was made in Watertown against Hugh Parsons, "he was Sent For, and advised to imploy his time to the better prouiding For his Family, and for his incouragment" he was supplied "with some present Corne."[2] Other offenders received shorter shrift. Samuel Mattock, presented by the grand jury of Suffolk "for Idleness and neglecting his Family" was sentenced "to bee sent to the house of correction for an idle person and to pay Fees of Court."[3] Moreover, the courts demanded that children be given more care than the mere provision of food and shelter. The Essex County Court, in September 1660, admonished Francis Urselton and his wife "for leaving their children alone in the night in a lonely house, far from neighbors, after having been warned of it," and fourteen years later did the same to John Downing's wife, who was "Presented for neglecting their children, some days and nights, often leaving them alone."[4]

A parent had to provide for his children, because they were unable to provide for themselves. If he was ever to free himself of the obligation, he must see to it that they knew how to earn a living. "If you're careful to bring them up diligently in proper business," Benjamin Wadsworth advised parents, "you take a good method for their comfortable subsistence in this World (and for their being serviceable in their Genera-

2.26.42: 4M.+75

tion) you do better for them, then if you should bring them up idly, and yet leave them great Estates."[5] According to law every father had to see that his children were instructed "in some honest lawful calling, labour or imployment, either in husbandry, or some other trade profitable for themselves, and the Common-wealth if they will not or cannot train them up in learning to fit them for higher imployments."[6]

For the first few years of a child's life he was not seriously disturbed by the process of learning a calling. John Cotton did not consider it idleness for young children to "spend much time in pastime and play, for their bodyes are too weak to labour, and their minds to study are too shallow . . . even the first seven years are spent in pastime, and God looks not much at it."[7] Cotton's allowance of seven years was liberal. Probably most children were set to some kind of useful work before they reached that age. Certainly Puritan spokesmen emphasized the dangers of idleness more than the permissibility of play. "Idleness in youth," said John Norton, "is scarcely healed without a scar in age. Life is but short; and our lesson is longer then admits the loss of so great an opportunity, without a sensible defect afterward shewing it self."[8] Benjamin Wadsworth admitted that "time for lawful Recreation now and then, is not altogether to be denied them . . . Yet for such to do little or nothing else but play in the streets, especially when almost able to earn their living is a great sin and shame."[9] Samuel Sewall, following this kind of advice, took care that his children should have more to do than play in the streets. In a letter to Daniel Allen, on March 28, 1687, he wrote:

> I have two small daughters who begin to goe to schoole: my wife would intreat your good Lady to pleasure her so far as to buy for her, white Fustian drawn, enough for curtins, wallen counterpaine for a bed, and half a duz. chairs, with four threeded green worsted to work it.[10]

The young seamstresses whom Sewall expected to ply the green worsted through so much fustian and counterpain were Elizabeth and Hannah Sewall, aged five and seven years respectively. That he intended the materials for them is shown by his request on the same date, to his London financial agent, Edward Hull, "to furnish my Cousin Allen with what mony she calls for towards a piece of service my wife Intreat her help in, that so she may set her two Little daughters on work and keep them out of Idlenes."[11]

The daughters of a family could begin the study of a calling at such an early age, because there was little likelihood of their ever following any career but that of a housewife, whether as daughter, wife, or mother. Boys did not ordinarily undertake training in a life's occupation until they had reached a riper age. If the boy was to follow his father's calling, he might begin to pick up the rudiments of it while still very young; but in large families with children of varying talents, not all would be willing or qualified to follow their father's trade. In most cases probably

one son inherited the father's business while the others took up some different occupation. They could not begin to learn it until they had decided what it should be, but they were doubtless kept busy about the house with chores of a general nature.

A boy usually chose his calling between the ages of ten and fourteen. Since the training for almost every trade was gained through an apprenticeship of seven years to some master of the trade, if a child wished to be free and able to earn his living by the time he became twenty-one, he had to begin his apprenticeship not later than his fourteenth year. If he began it before then, as many children did, he usually remained an apprentice until he reached twenty-one.[12] Of course if he was so fortunate as to go to college, he might put off the choice of a calling until later; for the mere fact of possessing a college degree narrowed the choice: anyone with a "liberal" education would adopt a "liberal" calling, that is, a calling which required no manual labor and no long period of apprenticeship. About half the graduates of Harvard College in the seventeenth century entered the ministry.[13] Thus for many boys the decision to go to college must have constituted in itself the choice of a calling. In any case most persons had to decide their vocation in life at a comparatively early age, for unless a man underwent the long training necessary either for a liberal education or for a skilled trade, he could look forward to spending his life in a position of servitude as a common laborer.

The importance of making a good choice was heightened by the difficulties involved in changing one's mind later. After a man had gone through seven years of preparation for an occupation, he would not lightly undertake to learn another. The petition of a Boston brewer, whose license the authorities had threatened to revoke, shows the predicament of a man who was forbidden to exercise the calling in which he had been trained. The petition, dated Jan. 27, 1653/4, states that Clement Grosse "hath all his life tyme beene bred vp a Brewer and knoweth not in any other lawfull calling how to ymploy himself to gett an honest liueing to mayntaine himself his wyfe and famyly." The petition of Philip Nelson, dated May 26, 1656, reveals a similar situation. The petitioner sought to retain the title of his father's lands for his brother and himself, because "it is the onely way (under God) and means of subsistence for the two elder sons here in New england, both being of years to follow husbandry, and not capable of any other course of life."[14] After a boy had chosen his calling, then, he seldom had an opportunity to change it. That fact alone gave gravity to his decision. The gravity was immeasurably augmented by theological doctrines. In order to appreciate the solemnity of the matter, it is necessary to understand the religious significance which the Puritans attached to the word "calling."

They used the word in three senses, in each of which it retained

the connotations of the transitive verb from which it originated. It always implied that someone called and that someone else was called. The subject in all three senses was God, the object always man. In the first and broadest sense God called a man to every right action that he did. If the Puritan wished to state that he felt justified in a given act, he said that he perceived a calling or a call to it. If he doubted that he should do something, he said that he felt no call to it. Thus Lucy Downing wrote John Winthrop that she doubted whether her son had a call to undertake a voyage to the West Indies:

> I pray pardon my earnestnes about my chilldren; for the voyage is like to be longe, the seas I aprehend more than ordinarily daungerous, and the companye as far as I hear none of the best. Yet if I maye see theer calls cleare I hope [I] shall the better yeallde them; but if anny cross prouidences should befall them and theer way not clear, that would be a double affliction.[15]

Similarly, after Thomas Shepard had narrowly escaped death by embarking for New England when it was "late in the yeare and very dangerous to goe to sea," he wrote in his autobiography that he "learnt from that time neuer to goe about a sad businesse in the darke, vnless gods call within as well as that without be very strong and cleare and comfortable."[16]

In its second sense the word applied to the process by which God brought salvation to the soul of man: He "called" man to salvation. "The substance of this call, or the thing the Lord calls unto, is to come unto him."[17] This process was usually designated as the "general" or "effectual" calling. Thomas Hooker entitled one of his books, *The Soul's Vocation or Effectual Calling.*[18]

In its last sense, distinguished as "personal" or "particular" calling, the word signified the occupation by which a man earned his living. Before the sixteenth century the usual term had been "estate"; the word "calling" had been reserved for the life of prayer and fasting to which the Lord called monks and nuns. Only those who had renounced this world were thought to serve their Maker. Martin Luther, in his defiance of monasticism, declared that almost every way of life except that of monk or nun was serviceable to God, and that every honest layman was called by God to his particular activity in society, whether it was making shoes or ruling the state. The cobbler, the cartwright, and the cooper could each serve God better by following his own particular trade than could the monk in his sterile seclusion.[19] From this application the word has come in common usage to mean simply the everyday occupation of a man. So it has hitherto been used in this essay. Hereafter it will be employed only in the sense of a call from God, a call which sanctified the activities to which it was applied. This was the sense in which the Puritans normally used it.[20] Every Christian, they thought, was obliged to perform the work of his particular calling "as the work of Christ." "Seeing yourself thus working in worldly employments for him [Christ],"

said Thomas Shepard, "you may easily apprehend that for that time God calls you to them, and you attend upon the work of Jesus Christ in them, that you honor God as much, nay, more, by the meanest servile worldly act, than if you should have spent all that time in meditation, prayer, or any other spiritual employment, to which you had no call at that time."[21] Apart from sleep and lawful recreation a true Christian spent his whole life in the performance of his "particular" and his "general" callings. The industrious Increase Mather wrote in his diary, "I am not willing to allow my self above Seven Hours in Four and Twenty, for Sleep: but would spend the rest of my Time in Attending to the Duties of my personal or general Calling."[22] By thus yoking together in name the business of earning a living and the duties of religion the Puritans emphasized the sacredness of every man's work in the world.

THE choice of a calling therefore was a very solemn affair to the Puritan. It was really not so much a choice, as it was a discerning of what occupation God called one to, for since the days of immediate revelation had passed, God did not call directly by an inward voice. He called only by general rules which He left the individual to apply. The first rule was that no occupation served Him which did not serve society. The Puritan divines made it clear that in the choice of a calling, "we may not onely aime at our own, but at the publike good,"[23] that no occupation "is *lawful* but what is *useful* unto humane society."[24] On this basis the Puritans condemned such occupations as the running of private lotteries, for "tho this or that particular man may be a *gainer,* yet it would puzzle any man to tell what necessary or convenient *uses* of humane society, where the lottery is opened, are at all served."[25] On this ground also they condemned monasticism because monks served no purpose useful to society. Fasting and prayer were the duty of all Christians by their "general" calling and did not constitute in themselves a "particular" calling.[26] "Besides, to doe as much in a generall way of charity, as that which amounts to the work of a particular calling, is *to confound generall and particular callings,* which God, and rule have distinguished."[27]

The second rule was that God called a man to a particular occupation by giving him talents and inclination for it. "When God hath called me to a place," said John Cotton, "he hath given me some gifts fit for that place."[28] Samuel Willard told the members of the Old South Church that "God doth never Call any to service but he fitts them for it, hence we have a rule to judge of our calling."[29] When Josiah Cotton, after graduating from Harvard, sought the advice of his brother John about the selection of a calling, John replied:

> As to the Advice therefore, which you ask of me in your letter, I answer you must first resolve with yourself what Calling you design to follow, and

> to serve God and your Generation in, drawing up your conclusions from your own inclinations, and qualifications. I perceive two stand candidates with you, the practise of Physick and Theology. I belieue herein it is good to indulge your Genius.[30]

As a matter of fact Josiah chose neither. He decided that he lacked the genius for the ministry and so became first a school-teacher and then a public clerk for the county of Plymouth. His liberal education enabled him to change his occupation without further training, but he later conjectured that "after all it is possible that some of my disappointments since have been owing to my thus diverting from the business designed me by my parents, and would therefore caution others against diverting from such business as they are brought up to and in some measure fit for."[31]

Perhaps if Josiah's parents had been living at the time when he made his first choice, they could have guided him to the occupation for which he was best fitted. Certainly all good parents took seriously the task of assisting their children to discern the call of God. Since a boy normally had to decide upon his life-work by the age of fourteen, he was seldom competent to make the decision by himself. He could not understand where his best abilities lay nor could he be trusted to choose an occupation useful to society. It was therefore incumbent upon his parents to guide his choice. Their guidance must in many cases have amounted to an absolute determination. Hugh Hall's father, for instance, seems to have led him into a mercantile career against his wishes. While attending Harvard College Hugh was apparently encouraged by Benjamin Colman and John Leverett to think of himself as a candidate for the ministry. Upon returning home to Barbados he found that his father had different plans for him, and in spite of his inclinations toward the ministry he yielded to his father's superior judgment. The father wrote to Colman and Leverett explaining the situation, and Hugh meekly followed with two letters of his own:

> [to Colman] I perceive by my Father, he has now Given you his Reasons for Fixing me in a Mercantile way, and fully Answered the many Weighty Arguments You were pleased to lay before him, to Induce his Permission of my Entering on a Pastoral Function.
>
> [to Leverett] The many Cogent Arguments You used with my Father to Countenance the Inclinations I had to a Pastoral Function I suppose he has now Answered; and Given His Reasons for fixing me in a Way of Commerce; in which I have had the highest Demonstrations of His Affection, in the large Assistances now Afforded me, and the Encouraging Offers he yet Tenders; from which I doubt not (through Divine Benediction) in some little time to Establish my self well in the World.[32]

Hugh's father may have had very good reasons for "fixing" Hugh in a mercantile way, but if he had performed his duty properly, he would have paid close attention to the boy's desires and abilities. It was imperative that a child should undertake no other occupation than that in which he

The Mason Children: David, Joanna, and Abigail
(From the Collection of Mrs. Paul M. Hamlen, Reproduced by Permission)

This picture, according to the inscription at the right of David's head, was painted in 1670. Other inscriptions, not visible in the reproduction, indicate that Abigail, on the right, is four years old and Joanna, in the middle, six. David's age is not given, but his size and his clothing show that he is older than either of his sisters, for in the seventeenth century boys wore long dresses, called "coats," until about six. David has passed this age, though he is probably not more than ten.

The artist has devoted his greatest care to the children's clothing. This, it will be observed, is not at all the drab stuff that the Puritans are usually imagined as wearing. The little girls are dressed in fine fabrics, trimmed with lace and ribbons, and their sleeves, like those of their brother, have the "slashing" fashionable at the time. This luxurious clothing establishes the Mason children as "gentle folk," members of the colonial aristocracy; for the laws of New England, in order to prevent the lower classes from spending beyond their means, forbade a man to clothe himself or his family in such finery, unless he possessed either a liberal education or an annual income of £200. Rich clothing thus became a badge of social distinction, and the artist may have lavished special care upon it for that reason. Probably the same reason prompted him to paint David holding gloves and a silver-headed cane, Joanna with beads and a fan, and Abigail with a rose (obviously a garden rose).

could best serve the Lord. If he made a false start, it was better that he try again in another direction, despite the handicaps involved, rather than go on in a work to which God had obviously given him no call. Samuel Sewall's eldest son, Sam, changed masters twice before he found his calling, and Sewall directed him in the whole matter with paternal sympathy and anxiety. The boy was first apprenticed to a shopkeeper by the name of Perry, but in January 1695 he seems to have returned home. Thereafter for a year his father prayed constantly for "Samuel to be disposed to such a Master and Calling, as wherein he may abide with God." Sometime during the year Sam tried working with another merchant, Captain Checkly, but it now became evident that he had neither inclination nor ability for ordinary commercial transactions; he really wanted to be a bookseller. On Saturday, February 9, when he had come home for the weekend, Sewall wrote:

> Last night Sam. could not sleep because of my Brother's speaking to him of removing to some other place, mentioning Mr. Usher's. I put him to get up a little wood, and he even fainted, at which Brother was much startled, and advis'd to remove him forthwith and place him somewhere else, or send him to Salem and he would doe the best he could for him. Since, I have express'd doubtfullness to Sam. as to his staying there.
>
> He mention'd to me Mr. Wadsworth's Sermon against Idleness, which was an Affliction to him. He said his was an idle Calling, and that he did more at home than there, take one day with another. And he mention'd Mr. Stoddard's words to me, that should place him with a good Master, and where had fullness of Imployment. It seems Sam. overheard him, and now alleged these words against his being where he was because of his idleness. Mention'd also the difficulty of the imployment by reason of the numerousness of Goods and hard to distinguish them, many not being marked; whereas Books, the price of them was set down, and so could sell them readily. I spake to Capt. Checkly again and again, and he gave me no encouragement that his being there would be to Sam's profit; and Mrs. Checkly always discouraging.
>
> Mr. Willard's Sermon from those Words, What doest thou here Elijah? was an Occasion to hasten the Removal.
>
> Feb. 10. Secund-day. I went to Mr. Willard to ask whether had best keep him at home to day. He said, No: but tell Capt. Checkly first; but when I came back, Sam was weeping and much discompos'd and loth to goe because it was a little later than usual, so I thought twas hardly fit for him to go in that Case, and went to Capt. Checkly and told him how it was, and thank'd him for his kindness to Sam. Capt. Checkly desired Sam. might come to their house and not be strange there, for which I thank'd him very kindly. He presented his Service to my wife, and I to his who was in her Chamber. Capt. Checkly gave me Sam's Copy-book that lay in a drawer.
>
> Just before I got thether, I met Mr. Grafford who told me that Mumford said I was a knave. The good Lord give me Truth in the inward parts, and finally give Rest unto my dear Son, and put him into some Calling wherein He will accept of him to Serve Him.

A week later Sewall wrote in his diary, "I was very sorrowfull by reason

of the unsettledness of my Samuel"; and on February 26, 1695/6, he "pray'd with Sam. alone that God would direct our way as to a Calling for him." Finally the boy was able to convince his father that he could serve the Lord best by selling books, and on April 8, 1697 Sewall made an agreement with Mr. Wilkins, the bookseller, "about Sam's living with him."[33]

When a child became an apprentice, he always went to live with his master. Under the terms of his contract, he was required not to "absent himself day nor night from his Masters service without his leave."[34] If his parents lived in the same town as his master he was doubtless able to visit them frequently, especially on Sundays, but I have seen only one contract which specifically provided that he be allowed to do so.[35] Moreover the court records show that a master could recover damages from over-fond parents who detained their child from his work.[36] The removal of a child from his parents when he was only fourteen years old or less seems a little strange, in view of the importance which the Puritans attached to family relations. The mere force of custom must have been partly responsible: apprenticeship was the only known way of learning a trade, and since the Middle Ages it had been customary for an apprentice to live with his master, even if his own home stood next door.[37] Yet something more than custom must have been behind the practice, for Puritan children were frequently brought up in other families than their own even when there was no apparent educational advantage involved. Not only were boys put out to learn a trade, but girls were put out to learn housekeeping. Lawrence Hammond recorded in his diary for April 23, 1688:

> This day came into our family Elizabeth Nevenson, daughter of Mr. John Nevinson and Elizabeth his wife, who wilbe 13 yeares of age the 22d day of October next: The verbal Covenant betweene my wife and Mrs. Nevenson is, that she the said Elizabeth shall dwell with my wife as a servant six yeares, to be taught, instructed and provided for as shalbe meet, and that she shall not depart from our family during the said time without my wives consent.[38]

It might be argued that Elizabeth Nevenson's parents were too poor to maintain their daughter themselves and therefore made her a servant to Mrs. Hammond; but the designation of her father as "Mr." John Nevenson belies that explanation: the title "Mister" or "Master" was reserved in the seventeenth century for persons of wealth and social distinction. What her parents gained by making her a servant is not clear. Nor is it clear why Samuel Fuller of Plymouth took into his family three children not his own while he sent his daughter to live in another family. He certainly could not have gained financially, since he had to pay for the keep of his daughter: his will, dated July 30, 1633, provided that "my daughter *Mercy* be and remaine to goodwife *Wallen* so long as she will

keepe her at a reasonable charge."[39] Children left the parental roof not only to live with the masters to whom they were apprenticed, but frequently to live with their schoolmaster. Sewall's grand-daughter attended boarding-school in Boston at the age of nine.[40] Moreover children made long visits in the homes of friends, and not always at their own desire. Sewall recorded in October 1693 that he took his own daughter, then aged thirteen, to live with a family in Rowley and that when he rode home, he had "much adoe to pacify my dear daughter, she weeping and pleading to go with me."[41] Sewall gave no hint as to why she should not have gone with him. Neither he nor any other New England writer indicated the purpose of these economically unnecessary removals of children from home, but almost every surviving correspondence of seventeenth-century New England gives evidence that the custom existed.

In explanation I suggest that Puritan parents did not trust themselves with their own children, that they were afraid of spoiling them by too great affection. The custom of placing children in other families already existed in England in the sixteenth century. Foreigners visiting the country attributed it to lack of parental affection, but the Englishmen justified it on the grounds that a child learned better manners when he was brought up in another home than his own.[42] The Puritans in continuing the practice probably had the same end in view. Certainly some parents were not fit to bring up their own children, for the ministers took notice that many fathers and mothers "seem to make Conscience not to Expect or Challeng it [honor and reverence] from their Children, either in *Word* or *Gesture,* being ready to account it a Sin so to do; as that which Christian Parents *Ought not,* or at least *Need not* be concerned about."[43] When parents took this attitude, children became over-familiar, "as if hail-fellow well met (as they say) and no difference twixt parent and child"; there were too many children, the ministers said, "who carry it proudly, disdainfully and scornfully towards parents."[44]

Such conduct was inexcusable, for by the laws of God an incorrigibly disobedient child deserved death. New England laws provided that punishment for a rebellious son and for any child who should smite or curse his parents;[45] but rather than apply this extreme penalty, the courts directed another law against parents whose affections blinded them to their children's faults. When children were allowed to become "rude, stubborn and unruly," the state might take them from their parents "and place them with some masters for years (boyes till they come to twenty one, and girls eighteen years of age compleat) which will more strictly look unto, and force them to submit unto government . . . if by fair means and former instructions they will not be drawn unto it."[46] Under the terms of this law the state compelled some parents to do what others did voluntarily. When Sarah Gibbs behaved "very sinfully and disorderly" the Court ordered "that Shee should bee put to service."[47]

Psychologically this separation of parents and children may have had a sound foundation. The child left home just at the time when parental discipline causes increasing friction, just at the time when a child begins to assert his independence. By allowing a strange master to take over the disciplinary function, the parent could meet the child upon a plane of affection and friendliness. At the same time the child would be taught good behavior by someone who would not forgive him any mischief out of affection for his person.

WHEN a parent had safely brought his offspring through infancy and childhood and had disposed them in families where they might learn suitable occupations, he had to take one more step for their material welfare. Through skill in their callings they gained an independent economic existence, but in order to set up independent households they needed husbands and wives. Parents had not fulfilled their obligations until they saw *"their Children well dispos'd of, well settled in the World,"*[48] that is, well married and established in homes of their own; nor could a parent fulfill this duty if his children made their matches without his consent, for children would be only too apt to marry out of some vain affection, without attention to reason or religion. Parental wisdom was to be trusted in the business of choosing a mate, as in that of discerning a calling. Of course parents did not undertake to win a sweetheart for their son — but they frequently determined what lady he should address, and they almost always determined what young man should be given the chance to court their daughter. The laws of New England provided that no one should "draw away the Affections of any Maid within this Jurisdiction under pretence of Marriage, before he hath obtained liberty and allowance from her Parents or Governours."[49]

Young men who omitted this preliminary found that it was no mere formality: the court records show that many were punished for neglecting it.[50] A parent might be rather particular about the person to whom he granted access to his daughter. Sewall, for example, showed himself distinctly cool to the application of Colonel William Dudley:

> [Sept. 26, 1719] Col. Wm. Dudley calls, and after other discourse, ask'd me [leave?] to wait on my daughter Judith home, when 'twas fit for her to come; I answered, It was reported he had applyed to her and he said nothing to me, when rode with me to Dedham. As came back, I call'd at his house as I had said, and he was not at home. His waiting on her might give some Umbrage:
>
> [Oct. 13. 1719] Governor Dudley visits me in his Chariot; speaks to me in behalf of Col. Wm. Dudley, that I would give him leave that he might visit my daughter Judith. I said 'twas a weighty matter. I would consider of it &c.[51]

Sewall doubtless was strongly prejudiced against Colonel Dudley, for he had already encountered bad luck in marrying his son to an-

other member of the Dudley family. Apart from personal bias, however, the usual factors affecting parental consent for a marriage were two, religion and wealth. The ministers, of course, consistently urged that religion should outbalance wealth. Benjamin Wadsworth said that "Vertue and Piety are rather to be sought for, in an Husband or Wife, than Beauty or Riches";[52] and Increase Mather exhorted parents to "Look at Religion and the fear of God in the Disposal of your Children, That blessed man Mr. *Dod* (the Moses of his time) would sometimes bewail it, that Professours of Religion would say, *There is a* Portion *and* Civility, *and we will hope for Grace; but* (said he) *rather make sure of Grace, and hope for Riches.*"[53] It is to be feared that Mr. Dod's lamentations were well founded, but religion did nevertheless influence parental decisions. Emmanuel Downing, for example, feared to lose his good reputation by marrying his daughter to an unregenerate but wealthy suitor. He wrote to John Winthrop:

> *SIR,* — According your direction I haue advised with Mr. Endicott and some others about Mr. Pesler with whom I am rather encouradged to proceede then to breake of, but Mr. Hathorne tells me from the Elders of the Bay that it wilbe a scandall to marry my daughter to such a man that hath noe religion, he sayth that I was stayned in poynt of coveteousnes in Mr. Cooks buisines, for demanding my monie before it was dew; (wherein Mr. Sheapheard having the papers I sent may doe me right.) And now in this match, yt wilbe confirmed in theire opinions that I prefere the world above all, which is farr contrarie to my desire and resolution,
>
> Its well knowne how my daughter hath lost fayre opportunityes, and in those tymes when I had monie at will, to haue spared hir, whereof shee is now verie sensible, and feares that if shee should refuse Mr. Pesler shee may stay long ere shee meet with a better, vnles I had more monie for hir then now I can spare. I pray afoard me your councell herein: . . .[54]

The records indicate that Mr. Pesler was rejected, but there can be no doubt that his wealth carried great weight, for every parent, by instinct as well as by duty, wished to see his child start married life under advantageous material conditions. It was taken for granted, as Downing had previously told John Winthrop, Jr., that "noe man . . . will parte with his child, till he know how shee shall be provided for to live in the world."[55] When Wait Winthrop sought his brother's advice about a proposed match for his daughter, Fitz-John wrote:

> I am wholy unaquainted both what imployment he proposes for a livelyhood and what estate his father proposes to settle on him; and unlesse somthing considerable be proposed to be settled on her in case he should dye before her, or other accident hapen, I cannot advise you to dispose of her. She is well now; but if a woman be left with nobody knows how many smale children, she had need haue somthing to trust too.[56]

As these statements suggest, the arrangement of a match was contingent upon satisfying a girl's parents that she would be well taken care

of. It was pointed out in the previous chapter that a boy's parents might also withhold their approval if the girl's dowry were not large enough. Since their own children stood to gain, it might be supposed that parents would have vied with each other to see who should give the proposed couple more. Instead they bickered and bargained and parted reluctantly with every penny above their preconceived notion of a sufficient settlement. When Simon Bradstreet was arranging the marriage of his daughter to the son of Jonathan Wade of Ipswich, Wade offered to give his son half of his farm at Mystic and to will him a third of his land in England. Bradstreet held out for a deed of gift of the land in England. After they had parted with the matter undecided, it became apparent that Wade would not give in and so Bradstreet "consented to accept of what hee had formerly ingaged, and left it to him to add what he pleased towards the building of him a house &c., and soe agreed that the yong persons might proceede in marriage with both our consents which accordingly they did."[57] Sewall recorded some similar bargaining on the occasion of his daughter's marriage to Joseph Gerrish:

> Dine with Mr. Gerrish, son Gerrish, Mrs. Anne. Discourse with the Father about my Daughter Mary's Portion. I stood for making £550 doe: because now twas in six parts, the Land was not worth so much. He urg'd for £600. at last would split the £50. Finally Febr. 20. I agreed to charge the House-Rent, and Difference of Money, and make it up £600.[58]

The bickering might have gone on forever had there not been a yardstick by which the justice of a settlement could be approximately measured. There is some evidence that the normal ratio was for the girl's parents to give half as much as the boy's. For example, when William Dodge and John Procter were arranging a match between their children, Dodge engaged to give his son a tract of land while Procter promised £40 with his daughter. Dodge then asked, "Notwithstanding what is Giuen: what shall thess young beginers do for housshould stuff?" and at the suggestion of a third party Procter agreed to give £5 more and Dodge £10.[59] In another case Hugh March promised to give his son £132 if Joseph Fletcher gave his daughter £66.[60]

When the bargaining had been satisfactorily completed, the financial agreement was drawn up in a legal contract and consent to the marriage given. The parent's responsibility for his child would normally end here. But even after the marriage had taken place it was the parents who filed suit and carried on the litigation when the financial agreements were not fulfilled. Thus when Hugh March failed to deliver the £132 he had promised to his son upon marriage with Joseph Fletcher's daughter, it was Fletcher who brought the matter to court.[61] A similar situation occurred in a contest over the will of John Endicott. When Endicott died he left with his son a paper, still preserved in the library of the Massachusetts Historical Society, which confirmed that:

> I the said John Endecott Gouernour Gaue vnto my Eldest sonn John Endecott vpon contract of marriage, with Elizabeth the daughter of mr. Jeremiah Houchen of Bostone, within the Jurisdiction aforesaid All and euery part of that my farme, with all the houses and appurtenances whatsoeuer, which I had and purchased of Henry H Chickering of Dedham in the County of Suffolk.[62]

In the will which accompanied this paper, Endicott left his "Orchard Farm" to his widow. Jeremiah Houchin thereupon contested the will upon the ground that Endicott had promised the Orchard Farm as well as the Chickering Farm to his son at the time that the latter married Houchin's daughter, "wheer vppon this deponant gaue his daughter to wife vnto his Son and without that thee match had neeuer been Consented vnto: by this deponant: and this deponant did not in thee least doubt but John Endicott Son to thee Gouernour should accordingly Inioy thee Orchard farme."[63] It was Houchin, not the son, who contested the will.

THE authority of parents in matters of marriage was great, but it was not unlimited. They could withhold access to their daughters; they could refuse permission for a match and thereby prevent it; they could withhold a dowry or a settlement from a disobedient child; but they could not neglect their children's wishes and still be good Puritans. They could not rightfully insist that a child marry someone whom he disliked, for the child would then be unable to fulfil the duty of loving his mate. The ministers forbad all parents "to put a force on their children," because "neither Reason nor Religion" allowed it.[64] "Having faithfully and discreetly advised their Children," the ministers continued, "they should not too Tyranically impose upon them," for "We know by long Experience that forc'd Matches any way seldome do well."[65] After Betty Sewall had rejected several suitors suggested by her father, he told her in a rather sharp letter that if she refused Mr. Hirst, it would "tend to discourage persons of worth from making their Court to you . . . Yet notwithstanding, if you find in yourself an immovable incurable Aversion from him, and cannot love, and honour, and obey him, I shall say no more, nor give you any further trouble in this matter. It had better be off than on."[66]

Betty married Mr. Hirst. Like many other dutiful Puritan children, she seems to have remained wholly subject to her parents' wishes, except to reject the suitors whom she felt that she could never love. The children of John Winthrop, Jr. showed themselves equally amenable to parental guidance. When Winthrop had arranged a match for his daughter Elizabeth, he wrote to his son Fitz-John:

> As for your sister, although hir inclination was rather that way then any other that presenteth, yet hir constant professions and resolutions have

beene to doe nothing without our approbation, and so hath beene very well contented hitherto to submitt to such condition as we should see providence directing vs to consent to for hir future good and comfort:[67]

When Fitz-John's own marriage came under consideration, he made the same profession of obedience as his sister. In a letter to his father in 1661 he wrote:

Sir, what you shall please to direct for my waye of settlement I shall redily comply with your pleasure theirein, though if my owne inclination should have any share in the disposall of myself, I would not as yet accept the profer of a maried life... Howeuer, my owne will and desires shall be subordinate to your pleasure and intensions concerning me, and shall not act anything theirein without your free and willing approbation in a case of such importance.[68]

Such statements might justify the assumption that Puritan children were entirely passive in the choice of their husbands and wives except when they felt a positive aversion to the proposed spouse. Doubtless many marriages did take place in which the bride and groom were merely carrying out a parental decision, but more frequently the Puritan fathers must have confined the exercise of their power to haggling over the financial agreement after the children had chosen for themselves — provided of course that they had chosen within the proper economic and religious limitations. In 1707 Fitz-John Winthrop himself admitted that "it has been the way and custome of the country for young folkes to choose, and where there is noe visible exception everybody approves it."[69] Embarrassing results sometimes followed when children, presuming upon the consent of their parents, went ahead to make their own matches. When Michael Wigglesworth was first thinking of marriage, he offered himself to a young lady in New Haven. He had no sooner done so than he received word from his mother in Weathersfield,

declaring that they had expounded a business of the like sort[?] there in my behalf, and that I was now engaged in a sute there, and therefore to see that issued before I look't any further. This report did fill my spirit suddenly with marvellous sorrow and perplexity more then I wel knew how to bear; insomuch that I fear'd least the violence of it should overthrow my bodily health. I was affraid my withdrawing should seem contempt of the party who was of great note and birth and piety, and cast shame upon my friends who had motion'd such thing as from me.

In this trying situation Wigglesworth did what any good Puritan would have done: he prayed and then wrote letters,

endeavouring to undoe what was done. But my letters could not be sent that week. upon the last day comes news that the business was issued, and the party was to go for England and not to be disposed of here. At this news my heart was filled with joy and enlarged to bless the Lord with my soul and all that was within me. And I desire I may never forget this answer of prayer, and this mercifull taking of my soul out of trouble.[70]

Another kind of difficulty developed when the son of William Leete captured the heart of a lady whose father had gone to England. In spite of numerous letters dispatched to the absent parent no word could be drawn from him, so that Leete had to entreat the aid of John Winthrop, Jr. to search him out and obtain consent for the match. The young couple, said Leete, had set their affections on each other and were known to be in love "throughout the cuntry, so as it would be a thing destructiue to themselves and dishonorable to vs all, if Mr. Jordan should not consent."[71] In sum, it appears that parents and children had both to consent to a match and that in practice either might take the first steps to bring it about.

When a Puritan parent saw his children established in their callings with good husbands and wives, he could consider his duty done — so far as this world was concerned. But he was responsible for the well-being of their souls as well as of their bodies. The most important responsibility of a Puritan parent will be considered in the next instalment of this article: the responsibility for education.

(*To be concluded.*)

Notes

1. Joseph Belcher, *Two Sermons Preached in Dedham* (Boston, 1710), p. 2.
2. *Watertown Records* (Watertown, 1894), vol. I, p. 64.
3. "Records of the Suffolk County Court 1671–1680," *Publications of the Colonial Society of Massachusetts*, vols. XXIX and XXX, p. 231. See also pp. 89, 259, 306, 721, 753, 835, 844, 846, 870, 957.
4. *Records and Files of the Quarterly Courts of Essex County, Massachusetts* (Salem, Mass., 1911–1921, hereafter referred to as *Essex Court Records*), vol. II, p. 247, vol. V, p. 311.
5. Benjamin Wadsworth, *The Well-Ordered Family* (Boston, 1712), p. 50.
6. Max Farrand, ed., *The Laws and Liberties of Massachusetts. Reprinted from the Copy of the 1648 Edition in the Henry E. Huntington Library* (Cambridge, Mass., 1929, hereafter referred to as *Massachusetts Laws of 1648*), p. 11. Cf. George Brinley, ed., *The Laws of Connecticut. An Exact Reprint of the Original Edition of 1673* (Hartford, 1858, hereafter referred to as *Connecticut Laws of 1673*), p. 13.
7. John Cotton, *A Practical Commentary, or an Exposition with Observations, Reasons and Uses upon the First Epistle of John* (London, 1656), p. 124.
8. John Norton, *Abel Being Dead yet Speaketh* (London, 1658), p. 9.
9. Wadsworth, *Well-Ordered Family*, p. 47.

10. Samuel Sewall, "Letter-Book," *Collections of the Massachusetts Historical Society*, sixth series, vols. I and II. Vol. I, p. 44.
11. *Ibid.*
12. There was no attempt in New England, as there was in old England, to set the age at twenty-four.
13. Samuel E. Morison, *Harvard College in the Seventeenth Century* (Cambridge, Mass., 1936), pp. 556–563.
14. Both petitions were found in the photostat collection of the Massachusetts Historical Society (arranged by date).
15. "Winthrop Papers," printed in *Collections of the Massachusetts Historical Society*, fifth series, vol. I, p. 41.
16. *Publications of the Colonial Society of Massachusetts*, vol. XXVII, pp. 377–378.
17. Thomas Shepard, *Works*, ed. John Albro (Boston, 1853), vol. I, p. 221.
18. London, 1637.
19. See Ruth Mohl, *The Three Estates in Medieval and Renaissance Literature* (New York, 1933) and Ernst Troeltsch, *The Social Teaching of the Christian Churches*. Translated by Olive Wyon. (New York, 1931.)
20. I say "normally," because even the Puritans sometimes used the word in the modern sense of occupation: they sometimes spoke of a "lawful calling," a phrase which would have been redundant in their ordinary use of the word.
21. Shepard, *Works*, vol. I, p. 308.
22. Quoted in Cotton Mather, *Parentator* (Boston, 1724), p. 38.
23. John Cotton, *The Way of Life* (London, 1641), p. 439.
24. This was the judgment of a meeting of ministers at Boston in 1699. Cotton Mather, *Magnalia Christi Americana* (Hartford, 1853), vol. II, p. 270.
25. *Ibid.*
26. William Perkins, *Workes* (London, 1612), vol. I, p. 755.
27. Thomas Hooker, *A Survey of the Summe of Church Discipline* (London, 1648), part I, p. 114.
28. John Cotton, *The Way of Life*, p. 439.
29. "Boston Sermons 1671–1679," manuscript in the library of the Massachusetts Historical Society. (Since there is no pagination in the six volumes of this manuscript, particular sermons are designated by date.) Oct. 12, 1679.
30. "Curwin Papers," manuscripts in the library of the American Antiquarian Society at Worcester, Massachusetts, vol. III, p. 60 (Oct. 25, 1699. This was the grandson of the John Cotton referred to in note 28.)
31. Josiah Cotton's "Memoirs," manuscript in the library of the Massachusetts Historical Society, p. 113.
32. Hugh Hall, "Letter-book," manuscript in the Harvard College Library, pp. 8–9.
33. Samuell Sewall, "Diary," printed in *Collections of the Massachusetts Historical Society*, fifth series, vols. V–VII (hereafter referred to as "Diary," vol. I, II, or III). The quotations were taken from vol. I, pp. 397, 398, 421, 422, 423, 452.
34. From a model form for the contract given in H. B., *Boston Almanack for the Year of our Lord God 1692* (Boston, 1692), in the pages at the back.
35. *Essex Court Records*, vol. IV, pp. 218–220.
36. See Chandler v. Tyler, *Essex Court Records*, vol. II, p. 403; Buckley v. Quilter, *Essex Court Records*, vol. II, p. 275; Stevenson v. Remington, Middlesex County Court manuscript files, Folder 45, group 2.
37. See Robert F. Seybolt, *Apprenticeship and Apprenticeship Education in Colonial New England and New York* (New York, 1917), p. 13.
38. *Proceedings of the Massachusetts Historical Society*, vol. XXVII, p. 146.
39. *New England Historical and Genealogical Register*, vol. IV, p. 33.
40. Sewall, "Letter-Book," vol. II, pp. 108–109.
41. Sewall, "Diary," vol. I, p. 385.
42. Lewis Einstein, *Tudor Ideals* (New York, 1921), pp. 245–246.
43. Deodat Lawson, *The Duty and Property of a Religious Housholder* (Boston, 1693), p. 51.

44. Thomas Cobbett, *A Fruitfull and Usefull Discourse touching the Honour due from Children to Parents and the Duty of Parents towards their Children* (London, 1656), p. 94.
45. *Massachusetts Laws of 1648*, p. 6; *Connecticut Laws of 1673*, pp. 9–10.
46. *Massachusetts Laws of 1648*, p. 11; *Connecticut Laws of 1673*, pp. 13–14.
47. "Records of the Particular Court of Connecticut," in *Collections of the Connecticut Historical Society*, vol. XXII, p. 97.
48. Wadsworth, *Well-Ordered Family*, p. 58.
49. *Massachusetts Laws of 1648*, p. 12. See also *Connecticut Laws of 1673*, p. 46; David Pulsifer, ed., *Records of the Colony of New Plymouth in New England* (Boston, 1855–1861), vol. XI, p. 190.
50. See, for example, *Essex Court Records*, vol. I, pp. 180, 287, vol. II, p. 242 and "Records of the Particular Court of Connecticut," in *Collections of the Connecticut Historical Society*, vol. XXII, pp. 31, 33, 51, 124, 138.
51. Sewall, "Diary," III, pp. 229, 231.
52. Wadsworth, *Well-Ordered Family*, p. 43.
53. Increase Mather, "A Discourse concerning the Danger of Apostacy," in *A Call from Heaven* (Boston, 1685), p. 128.
54. "Winthrop Papers," printed in *Collections of the Massachusetts Historical Society*, fourth series, vol. VI, pp. 73–74.
55. "Winthrop Papers," printed in *Collections of the Massachusetts Historical Society*, fourth series, vol. VI, p. 42.
56. "Winthrop Papers," printed in *Collections of the Massachusetts Historical Society*, fifth series, vol. VIII, p. 491.
57. *New England Historical and Genealogical Register*, vol. XIII, p. 204.
58. Sewall, "Diary," vol. II, p. 336.
59. *Essex Court Records*, vol. V, p. 195.
60. *Essex Court Records*, vol. VIII, p. 244.
61. *Ibid.*
62. From a volume of miscellaneous manuscripts in the library of the Massachusetts Historical Society, numbered 012.4, p. 30.
63. *Publications of the Colonial Society of Massachusetts*, vol. XX, p. 262.
64. Samuel Willard, *A Compleat Body of Divinity* (Boston, 1726), p. 604.
65. John Cotton, *A Meet Help. Or, a Wedding Sermon, Preached at New-Castle in New England June 19, 1694* (Boston, 1699), p. 18.
66. Sewall, "Letter-Book," vol. I, p. 213.
67. "Winthrop Papers," printed in *Collections of the Massachusetts Historical Society*, fifth series, vol. VIII, p. 48.
68. "Winthrop Papers," printed in *Collections of the Massachusetts Historical Society*, fifth series, vol. VIII, p. 270.
69. "Winthrop Papers," printed in *Collections of the Massachusetts Historical Society*, sixth series, vol. III, p. 396.
70. Manuscript diary in the library of the Massachusetts Historical Society.
71. "Winthrop Papers," printed in *Collections of the Massachusetts Historical Society*, fourth series, vol. VII, p. 558.

Exhibitions from the Wiggin Collection

Etchings by Augustus E. John

IN presenting this newly-acquired collection of prints by Augustus E. John, we believe it would be difficult to arrange an exhibition of greater interest and importance for both subject and rarity. Only the special fact that the collection was acquired by Mr. Albert H. Wiggin for the Boston Public Library from a most exacting collector, artist, and student of John, who had built up the group with great pains and discrimination, has made the exhibition possible. Owing to the increasing scarcity of this master's etchings, the present showing offers a fine opportunity for print lovers to study a great artist who is little known in this country.

The collection was formed by the eminent British etcher, Gerald L. Brockhurst, and the first impressions were selected while he was studying with Augustus John some years ago. Brockhurst had and took the opportunity to select an impression from each plate that John etched and thus put together one hundred and fourteen subjects, which with states and trial proofs number one hundred and fifty-one etchings and dry-points. Many of the prints are very rare, as the artist pulled few impressions from certain plates; of some there are only two or three examples in existence. This and the collection in the possession of Mr. Campbell Dodgson are the two most comprehensive ones of John's etched work, either here or abroad. The scarcity of his prints has, in great part, kept them out of most collections, and those that have been obtainable have not received proper appreciation.

The Albert H. Wiggin Collection is distinguished by the fact that each print is one selected from the artist's personal edition, however small. Brockhurst tells us, "In all, it has been a long job making this John Collection and it has taken me twenty years, as he only dribbled out a few impressions at a time. You will recognize that many of the prints are quite unique in themselves."

Augustus John was born at Tenby, England, on January 4, 1879. His unusual talent gained for him a high reputation even as a student at the Slade School of Art, where he had Poynter, Legros, and Brown as masters. Looking back to the beginnings of most accomplished etchers, there seems to be a period in which the critic gives special mention to the artist's fine draughtsmanship. With few exceptions, all were well-known painters or had a thorough training in that field. This combination, so necessary in the art of the needle and copper plate, invariably leads to notable achievements.

In viewing John's work, one is immediately conscious that his inspiration burns with intense and undiminished heat, and that his genius is evidenced throughout his efforts. He is not without his weaknesses, however, and a careful study of his prints will show that his work fails at times to carry through to a satisfactory conclusion. He has often been called a "first impressionist"; this is probably due to his active mind, filled with overlapping ideas, which disturbs the problem at hand. John can be termed an emotional artist, and when confronted by this exhibition of prints the observer finds it easy to share the artist's emotions; but only the exceptional person is able to

"Portrait of the Artist," by Augustus John
From the Wiggin Collection

transmit what he feels. This is art in its truest sense. Wyndham Lewis, the painter, gave us a remarkable word picture of John when he wrote: "A great man of action, into whose hands the fairies put a brush instead of a sword."

Many an artist's work can be traced directly to Rembrandt, Ruysdael, or other Dutch masters, and has nothing original to express with their help. This never made a lasting art, and certainly Augustus John cannot be placed in this category. However like that of the great Dutch masters his etched work may be, he has taken what fits his own individual temperament and suited it to his personal style. In viewing this collection we find that John's plates are small, reminding us of the great tradition of engravers of the past. Campbell Dodgson states in his catalogue of John's work: "If we take his figure subjects, small and easily handled, as etching should be, and subject them to a really critical scrutiny, there are few that will stand the severest test of all, comparison with Rembrandt. I do not say there are none. Some of the etchings already are little masterpieces which the very prince of etchers might not have disdained."

There are many plates worthy of special mention. Among the early subjects are a number of self-portraits that remind one of Rembrandt in treatment, lighting, and pose; the personal touch, however, makes John's plates individual in their accomplishment. Notable among these are the artist's very first etching, "Portrait of the Artist," and a later plate, "Tête Farouche." The likenesses of Percy Wyndham Lewis, Benjamin Waugh, and Charles McEvoy are all fine examples of direct and unprejudiced portraiture and masterly etching. "Profile of Bella" and the scarce "Coster Girl" are excellent technical achievements in pure biting without retouching by either etching or dry-point. Included in the exhibition are several portraits of John's wife, studies of characters of Liverpool and many curious specimens of humanity, whom he recorded upon the copper in a realistic manner, coming nearer than any contemporary Englishman to the style of the early masters. In the face of "A Girl Smiling," with wicked-looking eyes and Mona Lisa smile, we find a myriad circumstances, peoples, places and occurrences. It is said that he was entirely at home with the gypsies, and knew their language and habits; and at intervals one finds subjects from these people and their surroundings. In one of his latest plates, "The Hawker's Van," he returns again to a gypsy caravan with the artist standing beside it.

Every line in John's etchings is essential, as it is in his painting, where there is not a superfluous stroke of the brush. The great simplification and unfinished parts of his plates are not carelessness or affectation; the fact is that these parts were so treated because they were considered unessential to the composition. His work has nothing to do with theories; it preaches no lesson, and although at times it may seem unpleasant, one cannot ignore it. The merely smooth and pretty etchings, whether in technique or subject, are anathema to him, and the usual architecture or landscape, which occupies the thoughts of many contemporary etchers, holds no attraction for his needle. A study of these etchings will reveal a world in itself.

ARTHUR W. HEINTZELMAN

An Exhibit of Charles Dickens

IT was in January 1842 that Charles Dickens landed in Boston from the steam packet *Britannia* for his first tour in America. To celebrate the hundredth anniversary of the occasion, the Library arranged a rich Dickens exhibition in the Treasure Room during January and February. The Boston Branch of the Dickens Fellowship and Mr. W. H. Miller, well-known Dickens collector, coöperated by lending first editions, manuscripts, playbills, and portraits.

The exhibition contained over twenty autograph letters, almost all of them signed with the handsome flourished signature which makes Dickens manuscripts so decorative. One of these was written at the Tremont House on January 25, 1842, to thank the publisher James T. Fields for a manuscript. Two others had Boston datelines, but from the second visit of 1867. One was addressed to Henry Dexter, who did a fine bust of the novelist. The other, written on Christmas Eve, thanked Captain Dolliver of the Boston Customs House for a spray of mistletoe.

Other mementoes of the two Boston visits included a report of the great dinner given to "Boz" on February 1, with a parody of the festivities by the irrepressible Samuel Kettell. There were also several copies of the special versions of his works which Dickens made for reading on the second American trip, with specimens of the tickets to these famous evenings, which took place in Tremont Temple.

Of the various letters in the Library's collection, the most interesting was addressed in 1843 to the medical reformer Thomas Southwood Smith, whom Dickens knew very well. Dr. Smith was advocating the establishment of some wage-hour law which he wished his friend, with his tremendous influence, to support. Dickens's own ideas on social reform, however, were based on bitter experience, and he could not overlook practical difficulties. He felt — as he wrote to Smith — that he could not take up the issue because "this question involves the whole subject of the condition of the mass of people in this country. And I greatly fear," he continued, "that until governments are honest, and Parliaments pure, and great men less considered and small men more so, it is almost a cruelty to limit even the dreadful hours and wages of labour which at this time prevail ... The necessity of a mighty change, I clearly see; and yet I cannot reconcile it to myself to reduce the earnings of any family — their means of existence being now so very scant and sparse."

The whole exhibition was of course enlivened by the Cruikshank, Browne, and Darley engravings used to illustrate the novels. The Library has one of the original steel plates made by H. K. Browne, better known as "Phiz," for *Pickwick Papers*. It also possesses a large number of the novels in the weekly or monthly parts in which they were issued, with bright paper covers fancifully engraved and still in good condition, and copious portraits of Mr. Pickwick, Little Nell, Oliver Twist, and a dozen other beloved characters.

In connection with these another case showed original sketches and manuscripts by Dickens's most illustrious collaborator, George Cruikshank. The display included a collection of water-color drawings and pencil sketches, the autograph manuscript and corrected proofs of his political satire *The House That Jack Built*, his *Table Book* with an autograph letter inserted, and one of his sprawling eleven-inch signatures.

A particularly attractive section was the long range of theatrical material lent by Mr. Miller. Dickens not only enjoyed the theater but often acted in amateur productions, so that Leslie's sketch of him in the rôle of Captain Bobadil was an item of special interest. This was accompanied by contemporary engravings of eminent actors — Irving as Alfred Jingle, Yates as Mr. Pickwick, and Hammond as Sam Weller. The rest of the case held first editions of the dramatic versions, surrounded by long Victorian playbills with black scareheads and lush descriptions which proved how popular Dickens plays were in their day. H. McC.

Ten Books

The Philippines. By Joseph Ralston Hayden. Macmillan. 1942. 984 pp.

This study written by a former Vice-Governor offers an encyclopedic exposition of the Philippine Islands. The Archipelago is inhabited by Malayans of forty-three different groups, speaking eighty-seven languages. The culture of the people has Spanish and American foundations. These traits, as well as the peculiar situation arising from the desire for independence combined with economic and military dependence on the United States, create unique problems. The constitution for the Philippine Commonwealth of 1935 was intended to embody the fundamental law for the Republic to be established in 1946. The most striking features of the constitution were provisions for a unicameral legislature — since then amended — and the large power invested in the presidency. In practice this principle has worked out well through the high-minded statesmanship of President Quezon. During the last decade Filipinization and democratization have been steadily progressing. Dr. Hayden gives a survey of the political parties, and explains the insurrections from the first led in 1899 by General Aguinaldo to the Sakdal uprising in 1935. Philippine education, the adoption of public health measures, and the separation of Church and State receive thorough elucidation. But by far the most interesting is the chapter on national defense. Through thirty pages the author discusses — and criticizes — the defense plans instituted by the United States and Philippine governments. "The program's greatest weakness as a system of truly national defense," he writes, "lies in its failure to provide any naval protection worthy of serious consideration for a country which consists of an isolated group of islands scattered through a thousand miles of ocean." And he asks — a week before the Pearl Harbor disaster — "What would be the probable results of this failure should the Philippines be attacked by Japan?" He also discusses the effects of Japanese infiltration. (*M. M.*)

The Germans: Double History of a Nation. By Emil Ludwig. Little, Brown. 1941. 509 pp.

In his latest book, Emil Ludwig is at his characteristic feat of reducing historical paradoxes to epigrammatic formulae, and disposing of tragic conflicts with brilliant antitheses. Consequently, this work is a stimulating simplification of complex phenomena. The struggle between spirit and state is the leading motive of German history. The German spirit has enriched the world immeasurably, as the author points out. But the fruits of the spirit came from the governed, while the princes and Junkers, with their military and bureaucratic followers, gave practical expression to the restlessness and tension inherent in the German character. From Ariovistus, the Teuton chieftain who defied Caesar, to Hitler, now defying the civilized world, the sinister cycle of violence seems to be complete. To be sure, the romantic love of liberty loomed large in the German imagination — but it remained there, while the average citizen was obedient and ready to be ruled. "The failure of the three German Revolutions," the author remarks, "cannot be mere accident; it must be a symbol." The first was the Peasants' Revolt of 1525, which drew hope from the Lutheran protest for freedom, but was betrayed by Luther himself; the second, the liberal uprising in Prussia in 1848; and the last, the revolt in 1918, with the establishment of the anemic, short-lived Republic. Herr Ludwig blames not the harshness of the Versailles Treaty, but the one-sided disarmament imposed by the victors, for precipitating the present calamity; and he sees hope for future peace, after the second defeat of Germany, only in the founding of the United States of Europe. (*M. M.*)

Thus Speaks Germany. Edited by W. W. Coole and M. F. Potter. Harper. 1941. 312 pp.

The aim of the compilers has been to collect excerpts from various works and speeches by prominent Germans

which betray progress towards National Socialism. The earliest quotations are from Frederick the Great; a number are from statesmen, philosophers, and historians of the nineteenth century, notably Bismarck, Fichte, and Treitschke; but the bulk of the extracts reflects the time from 1914 to the present. For the earlier period, the omission of Goethe, Schiller, Kant, and Schopenhauer, as well as political representatives of Southern Germany, results in a one-sided picture of military Prussianism in which, to be sure, the reader will find dogmatic utterances of state idealism, glorification of war, and scorn for democracy. The period of the first world war includes the manifesto of the intellectuals in 1914, defending German action in Belgium, charges accusing England of hypocrisy and treachery, made by university professors, and other forms of justification. The Republican interim is, curiously enough, largely represented by Stresemann, whom the compilers show in his rôle of nationalist. By far the greatest interest, however, attaches to the manifestations of the Nazis. Here, indeed, there was nothing to omit, except such voices as those of Thomas Mann, Franz Werfel, Carl Barth, and Pastor Niemöller, who were destined for exile or the concentration camp. Quotations from *Mein Kampf,* Alfred Rosenberg — the mouthpiece of Teutonic Neo-paganism — public speeches by Goering and other party leaders, and official proclamations baldy reveal the creed of the swastika in all its aspects. The topical arrangement of the book further facilitates the survey. (*M. M.*)

Return to the Future. By Sigrid Undset. Knopf. 1942. 251 pp.

Madame Undset, like most of her countrymen, had not really believed that war could come to Norway. When it did come, she was forced to leave even her quiet home at Lillehammer, and make her way across country to Stockholm. Her eldest son, Anders, was killed; the younger, Hans, finally joined her in Sweden, and as things became worse they realized that their only refuge was in America. This meant the long way through Russia, Siberia, Japan, and the Pacific. Madame Undset wasted no time on "sights," but walked up and down the streets, watching people, their homes, and their shops, finding out as much as she could about their ways without knowing their language. She hated her two weeks in Russia as only a well-scrubbed Norwegian could hate dirt, crowded living quarters, and unspeakable smells; but it is odd that she criticizes the Soviet not for being too radical but for being behind the times, for building "on the world of our grandparents." After her experiences there she welcomed with passionate relief the cleanliness and hospitality of Japan. Nevertheless, she noticed a growing hostility to English-speaking foreigners and an ominous militarism which was daily depriving the common people of more and more freedom. "Now it is only across America that the road leads back to the future," and we must work for it. (*H. McC.*)

Shakespeare without Tears. By Margaret Webster. Whittlesey. 1942. 319 pp.

Miss Webster has written the most illuminating book of Shakespearean criticism since Granville-Barker's famous *Prefaces.* "The good director," says John Mason Brown in the introduction, "is a critic in action." No one who has seen Miss Webster's brilliant productions could ignore the painstaking and intelligent study that lay behind them; but there are few directors who can put their findings into such stimulating prose. She approaches Shakespeare without awe or adoration, taking him as part of the humdrum world of the theater like herself. She knows the text, and makes full use of the research of such scholars as Greg and Dover Wilson; but there are many places where her own experience is a more reliable and a simpler guide — for instance, in the doubling of rôles, technicalities of stage setting, or lines which, impressive on paper, are nevertheless impossible to speak. Thus she always leaves herself free, in questioned passages, to select the reading which appears most reasonable; and whenever she thinks Shakespeare did a bad piece of work, she does not hesitate to say so and do what she can to better it. She is particularly

attentive to small parts and crowd-scenes, extracting from them the last scrap of meaning they can be made to yield. So Miss Webster discovers for her audience a "surprising liveliness" about the "inevitable Bard," and makes her readers eager to see what she would actually do with the difficult plays which seem to interest her most. (*H. McC.*)

Yankee Stargazer. By Robert Elton Berry. Whittlesey House. 1941. 234 pp.

As the first full-length biography of the great New England astronomer, this work should be especially welcome to Bostonians, for the Public Library is the possessor of Nathaniel Bowditch's library, including twenty-nine volumes of his own manuscripts. Among the latter are the journals that Bowditch kept on his voyages to Manila, Sumatra, and other Eastern ports, besides his nautical and mathematical note-books, on which the biographer has drawn for his faithful and sympathetic account. The background of Bowditch's life was the seaport town of Salem, where, the son of an impoverished ship-master, he was born in 1773. Set to work at the age of ten, he studied mathematics during his spare hours while working in ship chandleries, kept his own "commonplace books," and taught himself Latin in order to master Newton's *Principia*. First as a ship's clerk, then as a supercargo on Salem merchant vessels, and finally as Captain of the *Putnam,* he spent nine years at sea, always deep in mathematical calculations during the calm part of the voyages, and teaching even the common sailors his own method of taking lunar measurements. This practice in simplified explanation proved invaluable when, after discovering eight thousand errors in a standard manual of navigation, he undertook the task of revising it completely and produced *The New American Practical Navigator,* which for generations became known as the "seaman's Bible." After quitting the sea, in 1804 Bowditch settled down in Salem as president of a marine insurance company. His days were devoted to practical statistics and his nights to pure science. Twenty years later, he moved with his family to Boston, where he enjoyed the friendship of Ticknor and other scholars. His chief work was the translation and elucidation of Laplace's *Mécanique Céleste,* the fourth volume of which appeared a year after his death in 1838. (*M. M.*)

The Life of Margaret Fuller. By Madeleine B. Stern. Dutton. 1942. 549 pp.

THIS latest biography of Margaret Fuller adopts the "imaginative" approach, which is perhaps best calculated to revive her peculiar charm. Margaret's own writings have never made quite clear the fascination which her personality seems to have held for her generation; she has to be interpreted, and in this case at least the dangerous fictional method has been handled expertly. After the manner of Van Wyck Brooks, Miss Stern has steeped herself in the atmosphere of the time; and by concentrating on Margaret the woman rather than Margaret the bluestocking she has produced a living and credible portrait which probably comes nearer the truth than the more conventional attempts of the many previous biographers. But she combines well-known data with a multitude of colorful details about furniture, clothing, and bits of social gossip, providing a full and natural background for the precocious child reading Greek at ten and deciding to be bright and ugly rather than pretty and stupid; the self-possessed student, discussing German literature with Emerson and holding her famous "Conversations" in West Street; the competent critic in literary New York; and with all these the ardent, devoted woman, strangely unhappy in her love affairs until she went to Italy and met Count d'Ossoli. Independent as Margaret Fuller was, her life was in harmony with the romantic time which brought it forth; and Miss Stern has done justice to both. (*H. McC.*)

Sea of Cortez. By John Steinbeck and Edward F. Ricketts. Viking. 1941. 598 pp.

MARINE biology is usually interesting only to marine biologists. Messrs. Steinbeck and Ricketts, however, have succeeded in presenting the subject in such a pleasant manner that the general reader can enjoy it. Though the book deals essentially with the study of

marine animals and the collection of specimens, it is by no means a dry dissertation. The strictly scientific information, consisting of an annotated catalogue of the species encountered, a bibliography, a summary, and a very handy glossary, together with one hundred black and white photographs and fifteen colored plates, has been relegated to the appendix. This kind of collaboration between the pure scientist — Mr. Ricketts is director of the Pacific Biological Laboratories — and the creative writer is highly to be commended; fields of knowledge usually limited to the research student are thus made available to all. The presentation of the material is heightened not only by masterly description, for there is much color and poetic movement among the periwinkles, limpets, sea-hares, and starfish, but also by a "vulgar sense of wonder." The authors indulge also in some casual philosophising on ecological balance, sea-memory, causality, and on what would happen "if we used the same smug observation on ourselves that we do on hermit crabs." (*E. J. A.*)

New Directions, 1941. Edited by James Laughlin. New Directions. 1941. 729 pp. This anthology is for the specialized reader who has given up the idea that poetry must be essentially "poetical" and that complete communication is necessary or even possible. It presents a cross-section of what is happening on the outposts of the literary continents. Only a few of the names are already established, such as Ezra Pound or Babette Deutsch; the others are relatively unknown. Many contributors are refugees: Bertolt Brecht, "the poet laureate of Communist Germany"; Heinz Berggruen, translator of another Kafka fable; André Breton, leader of the French Surrealist movement; and a group of translators of Soviet Russian poetry. Contemporary writing in Britain is represented by Nicholas Moore, a member of the "New Apocalypse" group; F. T. Prince; and Hugh MacDiarmid, generally acknowledged as the foremost Scottish poet of this period. Most of the Americans have already appeared in such magazines as *Diogenes, American Prefaces,* and *The Partisan Review.* In addition to the poems, plays, prose pieces, and critical essays, six camera studies or "photo-poems" are included. There is also a discussion of the current revival of phonograph recordings, particularly of poetry. The general effect of the whole volume is tonic; the accent is on the social fabric and the place of the artist in it, rather than isolationism of the Ivory Tower brand. (*E. J. A.*)

Television Today and Tomorrow. By Lee de Forest. Dial Press. 1942. 361 pp. Dr. de Forest, a leading inventor in the field, offers the general public an exposition of the technical principles of television, its commercial possibilities, and its social benefits. He begins with a survey of the short history of television, in which his own invention of the audion, the three-electrode tube, in 1906 has played a decisive part, making possible the reception of visual images over large distances. The commercial future of the industry, the author believes, is most promising, especially through the use of films as well as live material, and through the conjunction of sound transmission with that of the visual image. The only obstacles so far are the smallness of the image received and the price of the receiver, both of which may well be overcome in time. To reduce the technical process to its elementary principles, "high-fidelity television breaks down a picture or scene into a very large number of picture elements, then rearranges these elements and restores the scene at a distance." With the aid of diagrams, Dr. de Forest explains different systems, but dwells especially on that of the cathode beam method of transmission and the electron optics involved in it. He describes the fluorescent material bombarded by an electron stream, which continues to glow after the passage of the stream, and the persistence of the visual impression; then discusses the location of radio antennae, emphasizing the need of using short waves for television and the difficulty of amplifying them. He gives directions to amateurs for the assemblage of apparatus, and describes in detail the functions, equipment, and procedure in television studios. (*M. M.*)

Library Notes

Polemics of James Otis

ALREADY in possession of James Otis's earlier controversial pamphlets, the Library has been fortunate in acquiring *Brief Remarks on the Defence of the Halifax Libel* [**G.377.302], printed by Edes and Gill in Boston in 1765. The small pamphlet was issued anonymously; the authorship of Otis, however, is generally accepted.

The *Brief Remarks* was the fourth appearance in a war of pamphlets begun by a *Letter from a Gentleman at Halifax,* written by Martin Howard, Jr., a Tory and Loyalist lawyer from Newport. Otis replied with a *Vindication of the British Colonies,* whereupon Howard published a *Defence of the Letter from a Gentleman at Halifax,* in which he taunted Otis with a change of front and betrayal of his party. Otis, then, in the *Brief Remarks* defended his consistency. The tract, written in the year when the odious Stamp Act was passed, has been variously judged by historians. Professor Samuel E. Morison denies that Otis was guilty of any "wavering." In a study "James Otis: Recreant and Patriot," published in the *New England Quarterly,* Ellen E. Brennan points out obvious instances of defection from his previous position in the *Brief Remarks,* not the least being Otis's expressed admiration for the *Regulations* made for the Colonies by Grenville.

"Nine hundred and ninety nine in a thousand of the Colonists," the author of the *Brief Remarks* protests, "will never once entertain a thought but of the most profound dutiful and loyal submission and obedience." He even maintains that "the source of parliamentary authority is clearly derived from God." He recognizes the legal right of Parliament to impose any taxation it chooses, but humbly suggests that in equity it might be well to allow an *actual* parliamentary representation from the Colonies. Virtually, of course, they were already represented, and representation in fact was not a right, but "must be an indulgence when granted." Indeed, "all that can be done is a meek and patient acquiescence in their [Parliament's] determination, with a humble hope" that the supreme legislature will eventually change its laws. **M. M.**

Original Illustrations by Moreau le Jeune and Choffard

THE Library has acquired one volume of the *Histoire de la Maison de Bourbon* [**Q.56.63], by Joseph Louis R. Desormeaux, published in Paris in 1776. What gives distinction to the book is that it contains two original drawings — a vignette and a "cul-de-lampe" — by Moreau le Jeune and Pierre-Philippe Choffard. The drawings are followed by engraved proofs before letters.

The sepia drawing by Moreau is executed in fine detail. It represents the death of Charles III, Duc de Bourbon, before the walls of Rome. Prostrate, supported by a knight, he holds a finger to his lips as a sign of silence, while another knight is about to cover him with a mantle. In the background are cavalry and infantry storming Rome at a breach in the wall.

The wash drawing by Choffard is a sketch. It was the custom of the artist, who habitually transferred his own drawings to the copper plate, to reserve the finish for the engraving. The symbolic design represents the Duc de Bourbon in armor, fleeing from the hydra-headed monster of rebellion toward the standards of the Empire, while Virtue, as a beautiful winged woman, tries to hold him back.

Charles de Bourbon, born in 1490, was a military genius and a proud, austere character. Francis I made him Constable of France and chief commander in the war against Italy, which resulted in the French victory at Marignano. But intrigues were spun against the Duke, especially by the jealous Louise de Savoy, mother of the King, through whose machinations he was deprived of the greater part of his ancestral posessions. His pride wounded, the

Constable turned traitor and entered the service of the Emperor Charles V. He led the German soldiers to the famous victory at Pavia, and tasted the full fruit of revenge when he held his former King, Francis I, a prisoner. But the Emperor, failing to pay the restless troops, disappointed the Duke, who consequently determined to lead his soldiers independently to Rome, where he promised them unlimited plunder. He himself led the attack and was shot by an arquebus.

A document on vellum with the autograph signature of the Duke has been inserted in the volume.

An Early Essay on Electricity

AN ESSAY on the Application of Mathematical Analysis to the Theories of Electricity and Magnetism [E.193.27] by George Green, published at Nottingham, England, in 1828 as a pamphlet of 72 pages, is a notable document in the history of mathematical physics. George Green, who died in 1841 at the age of forty-seven, was the contemporary of Gauss and LaPlace and worked in the same field, though with little recognition. In his *Science and Scientists in the Nineteenth Century,* Robert H. Murray wrote of Green's essay: "Today it is universally recognised as containing some of the most illuminating conceptions of the nineteenth century. Not till 1845 did that ardent student, Lord Kelvin, contrive to catch sight of it, and the vast majority of scientists neither knew of it nor — which is infinitely sadder — wanted to know of it."

In the preface Green makes some observations on the works of Poisson, LaPlace, Fourier, and Cauchy which should interest the historian of science. He mentions especially an excellent paper presented to the Royal Society, which "will be found not unworthy the man who was able to lay the foundations of pneumatic chymistry, and to discover that water, far from being according to the opinions then received, an elementary substance, was a compound of two of the most important gasses in nature." This discoverer was Henry Cavendish.

The object of Green's essay was "to submit to Mathematical Analysis the phenomena of the equilibrium of the Electric and Magnetic Fluids, and to lay down some general principles equally applicable to perfect and imperfect conductors." He explains the chief mathematical tool of his analysis: "It is by considering the relations existing between the density of the electricity in any system, and the potential functions thence arising, that we have been enabled to submit many electrical phenomena to calculation, which had hitherto resisted the attempts of analysts." The first sections of the book deal with these relations, expressed by means of equations; several others, with the application of the results thus gained to the theory of electricity; and the final ones, with their application to the theory of magnetism. **M. M.**

Lectures at the Library

DURING March the following free lectures will be given in the Lecture Hall of the Central Library:

Shaping Influences on American Drama. A. Bertram de Mille. (Boston Drama League Course.) 3.30 Sunday, March 1.

Debate. (Subject to be announced.) Harvard University Debating Council vs. Holy Cross College. 8.00 Thursday, March 5.

Rabindranath Tagore, Nobel Prize Winner of India. In Memoriam. Gayatri Devi and Sumita Devi. Art exhibition by students of various schools. Nora Isabel Shaw, Chairman of the Art Department. (Boston Ruskin Club Program.) 3.00 Monday, March 9.

The Republic of Haiti. Illustrated with colored moving pictures. Robert C. Stanton. 8.00 Thursday, March 12.

Your Personality in Color. Illustrated with portrait sketches. Eleanor S. Rossner, portrait artist. 3.30 Sunday, March 15.

West of Cheyenne. Illustrated with colored slides. R. A. Kirkpatrick. (Field and Forest Club Course.) 8.00 Thursday, March 19.

The Passion Play of Oberammergau. Illustrated. John J. Ward, traveler. (Boston Ruskin Club Program.) 3.00 Monday, March 23.

Making the Acquaintance of the Cliff Dwellers at Rainbow Bridge. Illustrated with colored slides and moving pictures. Dr. DeWitt G. Wilcox. 8.00 Thursday, March 26.

Recitals at the Library

DURING March the following free recitals will be given in the Lecture Hall of the Central Library:

Choral Concert. The Polonaise Society of Boston. In Polish costume. Stanley F. Clement, director. 8.00 Sunday, March 1.

Vocal and Pianoforte Recital. Evelyn M. Duncanson, soprano; Helen Canterbury, pianist. 3.30 Sunday, March 8.

Concert of Armenian Music. Alan Hovaness and guest artists. Assisted by the Choir of the St. James Armenian Church. Deran S. Dinjian, director. 8.00 Sunday, March 8.

Concert. Massachusetts State Federation of Women's Clubs Choral Society. George Sawyer Dunham, conductor; Alice Girouard, accompanist. 8.00 Sunday, March 15.

Concert. Orchestra of the South End Music School. George Faulkner, director. 3.30 Sunday, March 22.

Concert. Lincoln Symphony Orchestra. Edward Siegel, conductor. 8.00 Sunday, March 22.

Concert. Orchestra of the Boston Music School Settlement, Inc. Linwood D. Scriven, conductor. 3.30 Sunday, March 29.

Concert. Alexander Romanesque, violinist, 8.00 Sunday, March 29.

The Lowell Lectures

DURING March the courses of lectures offered by the Lowell Institute will be continued in the Lecture Hall of the Central Library as follows:

Shakespeare and the Nature of Man. Theodore Spencer, Ph.D. *Second Lecture:* "Man in Nature: The Renaissance Conflict." 5.00 Monday, March 2. *Third Lecture:* "Shakespeare's Early Plays." 5.00 Thursday, March 5. *Fourth Lecture:* "Hamlet and Troilus and Cressida." 5.00 Monday, March 9. *Fifth Lecture:* "Othello and Antony and Cleopatra," 5.00 Thursday, March 12. *Sixth Lecture:* "King Lear and Macbeth." 5.00 Monday, March 16. *Seventh Lecture:* "Shakespeare's Last Plays." 5.00 Thursday, March 19. *Eighth Lecture:* "Literature and the Nature of Man." 5.00 Monday, March 23.

The Building of Rome. Edward Kennard Rand, Ph.D., Litt.D., LL.D. *Third Lecture:* "Roman High Seriousness and Roman Laughter." 8.00 Tuesday, March 3. *Fourth Lecture:* "The Ivory Gate." 8.00 Friday, March 6. *Fifth Lecture:* "Decline and Fall." 8.00 Tuesday, March 10. *Sixth Lecture:* "A Roman City of God." 8.00 Friday, March 13. *Seventh Lecture:* "New Rome: East and West." 8.00 Friday, March 20. *Eighth Lecture:* "Urbs Aeterna." 8.00 Tuesday, March 24.

The Road to Courage: Sources of Morale in Men and Nations. Henry Wyman Holmes, Litt. D., LL. D. *First Lecture:* "Courage in a Crisis and Courage for Life: Morale is More than a Gift of Nature: Courage and Freedom; Courage and Social Control; Fate and Adventure, Natural Law and Human Effort; the Problem of Progress." 8.00 Friday, March 27. *Second Lecture:* "Stamina: Bodily Factors in Morale; Fitness; Fatigue; Growing Up and Growing Old." 8.00 Tuesday, March 31.

A Selected List of Books Recently Added to the Library

SYNOPSIS OF CLASSIFICATION

Open Shelf	*Fiction in French*	*Navigation*
Bates Hall	*Fine Arts*	*Periodicals*
Amusements. Sports	*Genealogy*	*Philosophy*
Bibliography. Libraries	*History*	*Poetry*
Biography	*Journalism*	*Politics & Government*
Business	*Language*	*Psychology*
Children's Books	*Law*	*Religion. Theology*
Domestic Science	*Local History*	*Science*
Drama	*Maps*	*Sociology*
Economics	*Medicine. Hygiene*	*Technology*
Education	*Military Science*	*Travel & Description*
Essays. Literature	*Music*	*Wit & Humor*

In this list, the books are arranged under subject headings. Those in the Open Shelf Department precede the rest.

The Library is at present engaged in the large task of providing an improved arrangement of its book collections. For most of those in the Central Library, and also at the Business Branch, there is being adopted the form of cataloging and classification in use in the Library of Congress. For the Open Shelf Department and the Young People's Room in the Central Library, and for the thirty general branch libraries, there is being adopted a simplified form of the Dewey Decimal Classification.

During this process it is necessary that many new books be cataloged and classified only in temporary form. They are therefore listed below without call numbers. These books are available for use, however, and readers may obtain their call numbers from the card catalogs in the various departments.

Open Shelf Room

The Arts

Houghton, Norris. Advance from Broadway; 9,000 miles of American theatre. Harcourt, Brace. [1941.] 782 H838a

Sears, Clara Endicott. Some American primitives: a study of New England faces and folk portraits. Houghton, Mifflin. 1941. 757 S439

Biography

Clapesattle, Helen B. The Doctors Mayo. Univ. of Minnesota. [1941.] 92 M473c

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The Bulletin of the Boston Public Library

APRIL, 1942

Early English Color Prints

THE group of English eighteenth and nineteenth century color prints in the Albert H. Wiggin Collection is not large, but beyond a doubt contains some of the finest and rarest impressions in the mezzotint and stipple engraving medium. A number of the great exponents of this fine art, which reached its highest perfection in England, are represented in this exhibition. Mr. Wiggin used great discretion in making his choice of impressions, as is apparent from the remarkable condition and quality of the individual prints. Great beauty of execution and coloring is evident throughout, and some of the examples shown are outstanding rarities. These were engraved after famous portraits by Reynolds, Gainsborough, Romney, Hoppner, Wheatley, and others.

The beautiful mezzotint of Sir William Chambers was done by Valentine Green in 1780, at the height of his great success, when he was busily at work upon plates made from paintings by Sir Joshua Reynolds. John Raphael Smith, perhaps the greatest and most original artist of them all, is represented by two impressions of Mrs. Mills after Englehart, one in color and the other in sepia, also by one of Sophia Western, a superb plate in its soft light and shadow. Smith had the distinction of being celebrated as both a painter and engraver and attracted many students eager to acquire his masterly touch and method. Among his best known pupils were William and John Ward and Samuel William Reynolds.

James McArdell's fine portrait of Horace Walpole is a remarkable item; and when shown McArdell's engravings, Reynolds the painter said, "By this man I shall be immortalized." Richard Houston seemed instinctively to understand the very mind of Rembrandt in his print of "Woman Plucking a Fowl"; while Edward Fisher, a pupil of McArdell, took his place among this illustrious group with such accomplished portraits as "Lawrence Sterne," after Reynolds, with its artistic balance of tone and rich pictorial effect. James Watson, a youth from Dublin who also learned from McArdell, caught the true pictorial method of

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mezzotint with facile craftsmanship, faithfully interpreting his fine portrait of "Lord Jeffrey Amherst" after Reynolds. Dublin sent yet another able engraver in John Dixon, who, working with richly-grounded copper and scraper, and with magic delicacy, gave us the magnificent copy of Rembrandt's "Frame Maker."

No one achieved truer artistic sympathy and a more persuasive and delicate technique than Samuel W. Reynolds. His fine draughtsmanship and unerring sense of form and color are exhibited in the fine mezzotint engraving of "The Countess of Oxford," and in "The Falconer" after Samuel Northcote, which is catalogued as probably unique. Among all the masterpieces of mezzotint, few show with more convincing art the possibilities of the medium than John Jones. He is well represented by a brilliant color impression of "Emma — Lady Hamilton" after Romney. William Ward, with a very considerable talent of interpretation rather than originality, gives us the plate of "Thoughts on Matrimony" after his master J. R. Smith. Henry Hudson's "Affluence Reduced" has exceptional charm and brilliancy. From the year 1796, when he published his first plate, Charles Turner worked with prodigious industry; but the plates of his earlier years were the best. His broad touch, developed under Jones, interpreted splendidly the breadth and strength of Raeburn, notably in the large plate of Sir Walter Scott. The visitor may also study two fine impressions of Rembrandt's "Peasant Girl," engraved on steel by William Say. He was the first to use steel as a substitute for copper in the mezzotint process. Thomas Cheesman, who is recognized as being one of the most accomplished pupils of Bartolozzi, is represented by "Miss Waddy" and "Miss Bloomfield," both after Adam Buck. Last and perhaps most interesting of the prints is the beautiful set of Wheatley's *Cries of London,* which gives us stipple engraving and color printing at its best.

Although many attempts in color printing had been tried in the first half of the eighteenth century, it was not until 1764, when Francesco Bartolozzi came to England with his fresh influence, that the foundation for color printing was laid. One has only to look at the previous color printed line engravings, with their crude juxtaposition of tints, to feel thankful that English line engravers did not favor this misuse of the medium. Up to this time mezzotint had been used almost entirely for translating the canvases of high-born, beautiful women and notable men, done by the great painters of the day.

It might be said that stipple engraving was first practiced by Jan Lutma of Amsterdam, the accomplished goldsmith of Rembrandt's time, who used a method of punching dots in the plate with an awl and mallet. Whether the crayon method of engraving in imitation of soft chalk drawings, claimed to have been invented by Jean Charles François, was the foundation for William Wynne Ryland's successful experiments in

stipple engraving is a question. Compared to mezzotint, it was an easy and rapid technique, and Ryland realized that its soft rendering of tone by artistically balanced masses of dots could be easily adapted to dainty and delicate drawings. He first tested it on his own designs in a French manner, which he published as "Domestic Employments." After a number of experiments with other artists' work, notably Angelica Kauffmann's, he found there was a great demand for prints made in this style, and usually printed in one color, some in red ink — often called Bartolozzi red — to imitate red chalk.

The enthusiastic Ryland called Bartolozzi into consultation, and the gifted Italian engraver, with his masterly technique and finer artistic perceptions, immediately saw what might be done with the new method. The results of this golden age of color printing show that Bartolozzi's influence was great; and besides being a prolific worker himself, he taught and developed many of the engravers of his time. (Bartolozzi is represented in this exhibition with "Lady Elizabeth Foster," "Simplicity," after Reynolds, and "Miss Farren" after Lawrence, one of the finest known earlier states in color.)

The stipple method may be described as follows: A copper-plate was covered with a wax etching ground, upon which the composition was drawn either directly or by tracing from the original. The contours of the design were drawn or dotted with the end of a needle in a series of dots, all the dark and middle tones being rendered by larger or more closely arranged dots. The plate when completed resembled a negative, as the stippled drawing showed the copper plate through the wax. This accomplished, the plate was put into an acid bath and the dots were bitten into the plate in the same manner as an etching. The wax ground was then removed from the plate and the work with dry-point and stipple graver was added. With these tools the lighter values were inserted and the bitten portions were deepened and strengthened wherever required. These stippled color prints were done in a single printing. The printer would have the original before him and, having decided upon the dominant tint, would ink over the whole engraved and etched surface of the plate. The plate was then wiped, leaving a sufficient harmonizing ground-tint for the various colors, which were carefully selected as to tints and were next applied in the exact order and proper degree to insure the right harmonies. Most difficult of all, and reserved for the last stage, were the flesh tints, an operation of extreme delicacy. The plate was then printed in the same manner as an etching or dry-point.

The rare series of *The Cries of London* by Francis Wheatley, R.A., from an artistic and popular point of view far outclassed all others. Before the publication of this set, the "London Cries" were often crude and too realistic. Wheatley, whose work closely approached that of Morland, found material for his subjects in everyday life, touching the

atmosphere with the skill of a true artist, and so achieved an immortality that otherwise might not have been his. These *Cries* date from 1792, when six of them were exhibited at the Royal Academy and there can be no doubt that Wheatley painted them with an express view to their being engraved. A review which appeared in the newspapers on March 10, 1792, noted: "These pieces are intended for the engraver, and Schiavonetti, a very ingenious Italian artist, has already begun upon those which are finished in a very promising style."

Wheatley's *Cries* are not idealized, although it is said that he exercised discretion in his choice of subject. He painted exactly what he saw, for he lived in a time when peasantry and country folk were not trying to imitate the upper classes, but instead retained their own costumes and habits. London in those early days covered very little area and was surrounded on every side by open country. It was from these farms that the hawkers with their musical calls came with their seasonal harvests.

The delightful "Two bunches a penny, Primroses, two bunches a Penny" is the first of this beautiful series. This was the earliest cry of the year to be heard in the London streets. Here the flower seller is a shy-looking maiden with perhaps her younger brother and sister, followed by a tired dog — a peasant family who, no doubt, gathered the blossoms from the wood and countryside nearby. Unlike the flower vendors, the milkmaids were a permanent feature of any town. Their tasks were many, as they milked the cows at an early hour and again at mid-day. After the rounds, the cleaning of churns and dairy utensils filled out a strenuous but healthy life, and as a rule these strapping country girls were famous for their beauty. Their cry of "Milk below, Maids" obviously originated during Wheatley's time and the era of basement kitchens. A little later the cry was shortened to "Milk below!" which can finally be abbreviated to the modern dairyman's "Milk O." One heard the familiar "Strawberries, Scarlet Strawberries," but the more popular wording of the cry appears to have been "Strawberries, ripe Strawberries." It is interesting to note that they were sold not by weight or regular measure, but by the pottle, an old measure equal to a half gallon, shown in the girl's hand in Wheatley's picture. This was filled from the basket of fruit carried on her head.

A little later in the season, strawberries were replaced by cherries. Hone's *Every Day Book* gives an excellent description of the style of costume used in the print: "In those days there were women on the earth, finely-grown, every way well proportioned, handsome, and in stature like Mrs. Siddons. In dry sunny weather, at this season, stockings of white cotton, with black high-heeled shoes, and a pair of sparkling buckles; tight-lacing distended her hips, which were further enlarged by her flowered cotton or chintz gown being drawn through the pocket

holes to balloon out behind, and display a quilted glazed petticoat of black or pink stuff, terminating about four inches above the ankles; she wore on her bosom, which was not so confined as to injure its fulness, a light gauze or muslin kerchief." This was her full dress, as she strolled through the streets and cried:

Round and sound
Twopence a pound
Cherries! rare ripe cherries!

The title on the Wheatley cry differs slightly from that of Hone: "Round and Sound, Five pence a Pound, Duke Cherries."

Wheatley's fishwife in his "New Mackerel, New Mackerel" is a good-looking young matron, although they were usually of a coarser type. Perhaps the fresh-looking costume indicates that she is selling her fish on Sunday, a privilege accorded this one purveyor because of the notorious unhealthiness of stale mackerel. The cry of "Do you want any Matches?" was not an old one in Wheatley's time. These matches were usually of a home-made variety, narrow splints of wood, cut into convenient lengths with the ends dipped into sulphur, and ignited with flints or steels as auxiliaries. They were an industry of the poor and were made by whole families, adults and children alike. In the early days when a community depended for its music on its own limited efforts; when music halls were unknown, and operas and concerts were for the richer classes, the cry of "A new Love Song, only a ha'penny a piece" was a pleasing sound, creating much interest in the street, for the song vendor was a welcome personage in any community.

It is interesting to note that when men are depicted as hawkers, they are usually elderly or past middle life. The notes of their calls were generally melancholy, languishing, and not very melodious. The chair-menders were almost without exception of this type and were in much request because the chairs of the middle classes were largely of the rush-seat variety. "Old Chairs to mend" in this exhibition is a beautiful example of stipple engraving. There are equally fascinating notes on "Sweet China Oranges, sweet China," "Knives, Scissars and Razors to Grind," "Fresh Gathered Peas, Young Hastings," "Hot Spice Gingerbread, Smoaking hot!" and "Turnips and Carrots Ho," which is the last and the scarcest of the series.

All of the Wheatley *Cries* were engraved in the stipple method by accomplished and well-known engravers of the day; several were pupils of Bartolozzi. Giovanni Vendramini, who did five of the subjects, was born near Bassano in 1769 and died in London in 1839. To Luigi Schiavonetti goes the credit of having engraved the first three. This talented engraver was also born in Bassano, on April 1st, 1765, and died in London in 1810. Schiavonetti's work so closely resembled that of Bartolozzi

that mistakes would be frequent were not the works of both artists so well known. N. Schiavonetti, a relative, who stippled "New Mackerel," was born in the same town as his namesake in 1771 and outlived him by twenty-one years. Antoine Cardon, who engraved three plates, was the son of the celebrated line engraver of the same name. He was born in Brussels in 1772 and worked in London from 1792 onward. He died there on April 16th, 1813. To Thomas Gaugain goes the honor of having executed the last and rarest of the *Cries,* "Turnips and Carrots Ho." He was born at Abbeville, France, in 1748 and came to London when very young. Although he originally devoted himself to painting, he seems to have practiced as an engraver from the year 1780. He is supposed to have died about 1805.

A unique set of thirteen porcelains, done by Gwendolen Parnell, contemporary English artist, after the Wheatley *Cries* rounds out this important exhibition. These depict the central figures or groups in Wheatley's compositions, and their charm of coloring and delicate modelling is most unusual. They are individually modelled in soft porcelain paste and built up from the underlying forms until the folds of the garments capture not only the construction, but every line of motion as well. This process forbids duplicates, so that each piece of modelling is issued in an edition of but one number and is an independent piece of ceramic sculpture. One eminent critic has said that Miss Parnell's work "can meet the porcelain figure-makers of old Meissen and Sèvres, Chelsea and Bow on their own ground and in some instances has beaten them at their own game."

ARTHUR W. HEINTZELMAN

Responsibilities of a Puritan Parent

Part Two: The Education of a Saint

By EDMUND S. MORGAN

IF a parent considered only the material welfare of his children without attention to their spiritual needs, he was, the Puritans thought, like those "who are very careful for the shooe, and take no care for the foot."[1] He lacked common sense. He also lacked religion. Cotton Mather pointed out to the earnest inhabitants of Boston that "If your *main concern* be, to get the *Riches* of *this World* for your *Children,* and leave a *Belly full* of this *World* unto them, it looks very suspiciously, as if you were yourselves the People of *this World,* whose *Portion* is only in *this Life.*"[2] The point was a telling one, but the Puritans did not rely on mere exhortation to persuade parents of their spiritual duties. In 1642 Massachusetts, followed shortly by the other orthodox New England colonies, decreed that no one should

> suffer so much barbarism in any of their families as not to indeavour to teach by themselves or others, their children and apprentices so much learning as may inable them perfectly to read the english tongue, and knowledge of the Capital lawes: upon penaltie of twentie shillings for each neglect therin. Also that all masters of families doe once a week (at the least) catechize their children and servants in the grounds and principles of Religion, and if any be unable to doe so much: that then at the least they procure such children or apprentices to learn some short orthodox catechism without book, that they may be able to answer unto the questions that shall be propounded to them out of such catechism by their parents or masters or any of the Select men when they shall call them to a tryall of what they have learned in this kinde.[3]

The grounds of the law are clear: the Puritans insisted upon education in order to insure the religious welfare of their children. This motive certainly explains the requirement that children learn a catechism. It also explains in large measure why they should know the capital laws, for the capital laws were simply the most important of the laws of God, an understanding of which was essential to the welfare of the smallest child. In the printed codes of law, the capital laws alone had the distinction of being supported by biblical citation. It might be contended that the reading requirement arose from a pure love of knowledge in itself, but the reasons which the Puritans offered elsewhere in defense of reading make it clear that here again a religious motive was present. In 1647 the General Court of Massachusetts provided for the establishment of reading schools, because it was *"one chief project of that old deluder, Satan, to keep men from the knowledge of the Scriptures."*[4] Children were taught to read in order that they might gain a first-hand knowledge of the Bible. When John Cotton was urging parents to educate their chil-

dren, he did not say, "Learn them to read," but "Learn them to read the Scriptures."[5] Benjamin Wadsworth exhorted young persons to the same purpose.

> If we are not able to *Read,* we should use all regular means, and imploy all opportunities for our learning; but if we can *read,* we should not (unless some extraordinary matter prevents) suffer one day to pass, without reading some portion of the Word of God.[6]

Thomas Foxcroft was even more explicit in his explanation of the need for education:

> The Word Written and Preacht is the ordinary Medium of Conversion and Sanctification. Now in order to obtaining these Benefits by the Word, it is requisite, that Persons be diligent in *Reading and Hearing* of it; And in order to these, how expedient and necessary is it, that there be Schools of Learning; those of a Lower Character, for the instructing of Youth in Reading, and those of an Higher, for the more Liberal Education of such, as may be devoted to the Work of the Ministry?[7]

The Puritans sought knowledge, then, not simply as a polite accomplishment, nor as a means of advancing material welfare, but because salvation was impossible without it. They retained throughout the seventeenth century a sublime confidence that man's chief enemy was ignorance, especially ignorance of the Scripture. By keeping the world in ignorance, they thought, the Roman Church had stifled true religion. When the people finally recovered knowledge of the Scriptures, the light of the gospel broke out in the Reformation, and as long as the people had this knowledge, the light would continue to shine. The Puritans rested their whole system upon the belief that "Every *Grace* enters into the Soul through the *Understanding.*"[8] Upon this premise it followed naturally that "The *Devotion* of *Ignorance,* is but a *Bastard* sort of *Devotion,*" or that "Ignorance is the Mother (not of Devotion but) of HERESY."[9] In order to be saved men had to understand the doctrines of Christianity, and since children were born without understanding, they had to be taught. Samuel Willard, in a sermon to the members of the Old South Church, explained the dangers to which all children were exposed by their ignorance. John Hull copied down the minister's words as follows:

> 1. they are all born in Ignorance rom. 3.17. without the knowledge and fear of god they must have it by doctrine and institution 2ly this ignorance layeth them open to satan to lead them whither he will. 3ly holdeth them under the Power [and] efficacy of sin a blind mind and dead conscience are companions. hence they sin without shame ignorance stopps the activity of all the faculties. 4ly as long as they remain in their naturall ignorance there is no hope of being freed from everlasting misery. if you have any Compassion for them take Pains that they may know god. 5ly Hardness of heart allienation from god Springs from ignorance and 6ly they hence are inclined to fullfill their owne evill will.[10]

Such doctrines make it apparent that if children were not to remain for-

ever *"Alienated from the Life of God,"* parents must teach them "the *Worth* of a Christ, and their *Want* of a Christ, and a way of closing with a *Christ.*" *"After* all, (nay, *Before* all, and *Above* all,)" said Cotton Mather,

> Tis the *Knowledge* of the *Christian Religion,* that *Parents* are to *Teach* their *Children* . . . . The *Knowledge* of other things, though it be never so desirable an Accomplishment for them, our *Children* may arrive to Eternal Happiness without it. But the *Knowledge* of the *Godly Doctrine in the words of the Lord Jesus Christ,* is of a Million times more Necessity for them; without that *Knowledge,* our Children are Miserable to all *Eternity.*[11]

In other words the main business of education was to prepare children for conversion by teaching them the doctrines and moral precepts of Christianity.

Parents who themselves had been converted were especially bound to educate their children. God made the "covenant of grace" with a believer and his seed: He promised godly parents that He would save their children as well as themselves. As extended to the children, however, the promise was not unconditional, for even a believer's children were born ignorant. The covenant did not give them an absolute claim to salvation, but it did give them a better chance than other children. If they were properly brought up, it was almost certain that the promise would be fulfilled. "Holy bringing up of children is one special meanes of conveying the blessing of the Covenant unto them,"[12] said Peter Bulkeley, and Thomas Cobbett pointed out

> that the greatest love and faithfulness which Parents as Covenanters can shew to God, and to their Children, who in and with themselves, are joynt Covenanters with God, is so to educate them, that what in them lieth, the conditions of the Covenant may be attended by their Children, and so the whole Covenant fully effected, in the promised mercies of it also to them, and to their Children.[13]

In other words, children, who by their parents' covenant were half saved, might by education become wholly saved.

As far as children were concerned, the conditional promise was God's part in the covenant of grace; the believer's part was to bring up his children so that the promise might be fulfilled. The children, after all, belonged to God. "He calls them *His* . . . they belong to Him by Covenant; they have been solemnly consecrated to his Service: and what, will you not bring them up for him, to whom you have thus solemnly consecrated them?"[14] The practical certainty of the desired results must have been a powerful incentive for godly parents to educate their offspring, but if the incentive proved insufficient in any case, the ministers stood ready to remind their fellow believers that "The Children born in Our Families, are *Born unto God,* and a strict account will one day be Required of us, . . . These Children, God Comitteth unto us for Education, He doth (to speak with Reverence) Put them Out to us . . . Being

therefore thus Committed *unto us,* Account concerning them may *Justly,* and will *Certainly,* be Required *Of us,* in the Great Day."[15] If a parent who enjoyed the covenant of grace did not enable his children also to enjoy it, he had failed to fulfill its terms and stood in danger of losing its benefits himself. If your child should "want *Knowledge,* and *Saving Wisdom* thro' any gross Negligence of thine," Cotton Mather warned, "thy punishment shall be terrible, in the Day of the Lords pleading with thee."[16] Richard Mather imagined children whose education had been neglected addressing their parents at the Day of Judgment in these words:

> All this that we here suffer is through you: You should have taught us the things of God, and did not, you should have restrained us from Sin and corrected us, and you did not: You were the meanes of our Originall Corruption and guiltiness, and yet you never shewed any competent care that we might be delivered from it, from you we did receive it, by your neglect we have continued in it, and now we are damned for it: Woe unto us that we had such Carnall and careless parents, and woe unto you that had no more Compassion and pitty to prevent the everlasting misery of your own Children.[17]

The purpose of education should now be clear. Before examining the methods by which Puritan parents set about the business, let us examine some assumptions which they made about their children. Two assumptions are apparent at once: first, that children are born without knowledge, and second, that they are born with the capacity for attaining knowledge. Thus far most of us would find nothing to quarrel with, but the Puritans did not stop there. They went on to affirm, as a third postulate, that children are born evil as well as ignorant. Willard's explanation of the dangers of ignorance demonstrated that uninstructed children would commit terrible sins against God because they would know no better, and he implied that these sins would be no less grievous in the sight of God because of the fact that they were committed in ignorance. Ignorance, however, did not account for an evil action but only prevented any effort to restrain it. The act itself expressed an evil nature. Willard implied as much when he said that because of ignorance children were "inclined to follow their own evil will." Anne Bradstreet made the assumption more explicit when she assigned to "Childhood" the following gloomy lines:

> Stained from birth with *Adams* sinfull fact,
> Thence I began to sin as soon as act:
> A perverse will, a love to what's forbid,
> A serpents sting in pleasing face lay hid:
> A lying tongue as soon as it could speak,
> And fifth Commandment do daily break.[18]

Benjamin Wadsworth painted an even grimmer picture of child nature:

> Their Hearts naturally, are a meer nest, root, fountain of Sin, and wicked-

Spiritual

MILK FOR BABES

Drawn out of the Breasts of both Testaments, for their souls nourishment: But may be of like use for any Children.

By JOHN COTTON, *B. D.* and Teacher to the Church of *Boston* in *New-England.*

LONDON:

Printed for *Peter Parker*, near *Cree-Church.* 1668.

Title Page of "Spiritual Milk for Babes" Facsimile in Original Size

Cares about the Nurseries.

Two brief

DISCOURSES.

The ONE, offering METHODS and MOTIVES to

PARENTS

To Catechise their CHILDREN While yet under the Tuition of their *Parents.*

The OTHER, offering Some INSTRUCTIONS for

CHILDREN,

How they may DO WELL, when they come to Years of *Doing for themselves.*

Si Ecclesia debet unquam reflorescere necesse est ut a puerorum Institutione exordium fiat. Luther.

Boston, N. E. Printed by *T. Green*, for *Benjamin Eliot.* 1702

Cotton Mather's "Cares about the Nurseries" Facsimile in Original Size

ness; an *evil Treasure* from whence proceed *evil things,* viz. *Evil Thoughts, Murders, Adulteries* &c. Indeed, as sharers in the guilt of *Adam's* first Sin, they're *Children of Wrath by Nature,* liable to Eternal Vengeance, the Unquencheable Flames of Hell. But besides this, their Hearts (as hath been said) are unspeakably wicked, estrang'd from God, enmity against Him, eagerly set in pursuing Vanities, on provoking God by actual Personal transgressions, whereby they merit and deserve *greater measures* of Wrath.[19]

Children would find no more encouragement in John Cotton's advice to them to "be not deluded with a good affection to your own nature you are in, this is the state of all since the world began; they are all sprauling in wickednesse, and there is such a league between the Devil and them, that unlesse the Lamb be slaughtered, we cannot be saved."[20] After she had been told such things as these it was no wonder that little Betty Sewall burst into tears when she came to fear that she "was like Spira, not Elected."[21] The significant fact, however, is that her father wept too. The above descriptions were not fairy stories with which to frighten little children; to the Puritans they were unpleasant but inescapable facts, and the sooner children became aware of them the better.

The sooner the better, because in spite of their natural wickedness children were not incorrigible. The Puritans assumed as a fourth postulate that evil as well as ignorance could be overcome by education. "For although there is a *Corrupt Nature* in Every Child, in its Infancy . . . Yet Care and Education will much Prevail, to keep under that Corrupt Principle, and Promote better Inclinations in them."[22] For a people who believed in predestination and the absolute sovereignty of God the Puritans ascribed an extraordinary power to education. By the instruction of parents, they believed, a child could be led away from the evil to which he was naturally prone. Thus Cotton Mather wrote of his brother Nathaniel, "He wanted not the cares of his father to bestow a good *education* on him, which God blessed for the *restraining* him from the lewd and wild courses by which too many children are betimes resigned up to the possession of the devil."[23] If good habits could be instilled in a child, somehow or other, his soul would benefit. On the other hand, if he were allowed to express his evil nature habitually in evil actions, his chances of salvation would be considerably decreased. *"Use* or *custom* is a *second Nature,"* said Benjamin Wadsworth, "If we have been us'd or accustomed to a course of outward scandalous wickedness, or inward inpenitency, hardness of heart, and unbelief; it will be very hard when we come to break off from it."[24] Thomas Foxcroft shared Wadsworth's view and carried its application even further. He conceived the original righteousness and subsequent corruption of man in terms of habit. With Adam's fall, he said, "the habit of Original righteousness was lost, and all moral excellencies effaced and extinguisht, and an universal permanent corruption and foul deformity introduced." By education the habit of righteousness might be partially restored:

> . . . if we *accustom our selves to bear the Yoke in our Youth,* it will afterwards fit more *easy* on our Necks, it will not gall and fret us: *The Commands* will not be *grievous* unto us. Custom will lighten the Burden and endear the Yoke.[25]

The Puritans never went so far as to assert that a child could be saved by good habits alone. Increase Mather cautioned against such a presumption when he declared that there were many persons whose "Religion is the meer Impression of a godly Education, without any special work of the Holy Spirit upon their Souls." But he hastened to assure his listeners "that a Religious Education is a great mercy, yea, and to many of the Elect it is the great means of their Conversion."[26] Neither Mather nor any other Puritan saw a contradiction in asserting the inadequacy of education in one breath and the desirability of it in the next. Good habits did not themselves bring saving grace, but they furnished one of the main channels through which grace could flow. God alone would determine whether the channel should be filled, but when He saved a man He often used this means. It was important to teach a child good habits, not because they would save him, but because it was unlikely that he would be saved without them. If his education was neglected, his chance of salvation was small, but if education had provided a means of grace, there was every hope that God would use the means. "Let's bring our children as neer to Heaven as we can," urged Thomas Hooker, "it is in our power to restrain them, and reform them, and that we ought to do"; for although "Restraining Grace is but common Grace, yet . . . by this means the work of Conversion is more easie."[27] Even Increase Mather attributed much of the responsibility for his conversion to the fact that his parents had restrained his evil nature:

> The great Care of my Godly Parents, was to bring me up in *the Nurture and the Admonition of the Lord;* Whence I was kept from many Visible outbreakings of Sin, which else I had been Guilty of; and whence it was, that I had many good Impressions of the Spirit of GOD upon me; even from my Infancy.[28]

When education was neglected in childhood, the error could not be redeemed in age: evil nature could be trained into good habits only if the training started early. It was never too soon to begin. To the question "WHEN should we *Begin* to *Teach our Children,* the *Knowlege of the Holy Scriptures*?" Cotton Mather answered "BETIMES! BETIMES! Let the Children have the *Early Knowledge* of the *Holy Scriptures.*"[29] John Cotton explained why: "These Babes are flexible and easily bowed; it is far more easy to train them up to good things now, than in their youth and riper years."[30] Moreover, the ministers urged, Satan never hesitated to begin his assaults upon children in their infancy, "and therefore if you would prevent him, do not you delay, but be dropping in instruction as they are able, and as soon as they are able to understand any thing."[31] "While you lay them in your bosomes, and dandle them on your knees,

try by little and little to infuse good things, holy truths into them."[32] Cotton Mather wrote of Nathaniel Rogers that the principles of religion "were instilled into his young soul with the counsels of his pious mother, while he yet sat on her knees."[33] Evidently the Puritans had no misgivings about children's abilities to assimilate knowledge. Though they were conscious of the fact that over-instruction might defeat its own ends, they never believed that instruction should wait upon years. Children were taught as fast as they could learn, and the maxim "a young saint and an old devil" was regarded as an invention of the devil. "There have been *Young Hypocrites,* that have made *Old Devils,*" said Cotton Mather, "there have been *young Sinners,* that have made *Old Divels;* but *Young Saints* will make *Old Angels;* and, blessed be God, there are such *Young Saints* in the World."[34] The ideal which Mather set before children was to be old in knowledge though young in years. "You may *Dy* in your Childhood," he advised them, "But you should be ambitious, that if it should be so, you may *dy an hundred years old;* have as much *Knowledge* and *Vertue,* as many men of an *hundred years old.*"[35]

These, then, were the Puritan assumptions: children were ignorant and children were evil, but their ignorance could be enlightened and their evil restrained, provided the effort was made soon enough. The pious parent therefore was faced with two tasks, instruction and discipline. He had to fill his children's minds with knowledge and he had to make them apply their knowledge in right action. There was no question of developing the child's personality, of drawing out or nourishing any desirable inherent qualities which he might possess, for no child could by nature possess any desirable qualities. He had to receive all good from outside himself, from education — and ultimately from the Holy Spirit. The process of instruction was one of "infusing" or "instilling" or "dropping" the waters of knowledge into an empty receptacle. The problem of discipline was to make an evil natured but at least partly rational animal act against his nature and according to his reason.

INSTRUCTION began as soon as children were able to absorb it, but they were subjected to no intensive or formalized program at first. Peter Bulkeley pointed out that "Children whiles they are young (at which time our pious education of them must begin) are like narrow mouth'd vessels, which can receive that which is powred into them, but by drops." Therefore the best method for the first few years was to be "*Often* speaking to them of good things, now a little, and then a little, line upon line, precept upon precept, little and often, as they are able to receive."[36] Wadsworth suggested "that you should do something at it when you *lie down,* and when you *rise up,* when you *walk by the way,* and when you *set in the house,* When you are *dressing* or *undressing* your Children morning and evening."[37] Cotton Mather was always devising instruc-

tions to suit different occasions. If his children fell sick, he reminded them of "the analogous Distempers of their Souls," and instructed them "how to look up unto their great Saviour for the Cure of those Distempers." If they were playing, he observed what "Games and Sports" they were engaged in and suggested to them "those pious Instructions, which the Circumstances of their play may lead them to think upon." He made it a rule, "rarely to lett one of my Children to come anear me, and never to sitt any Time with them, without some explicit Contrivance and Endeavour, to lett fall some Sentence or other, that shall carry an useful Instruction with it."[38]

This occasional instruction could be continued even when the children grew older, but it did not exempt them from more formal tuition as soon as their minds were strong enough. Once a week at least, according to law, every father taught his children from a catechism, a book which summarized in the form of questions and answers the Puritan system of Christian belief. Such books were available in great variety, all "design'd, as an easy, short and useful way, to instruct persons (young ones especially) in the great truths and duties of Religion."[39] Whichever one a parent chose he would find in it "The summ of what we are to *Teach* our *Children*."[40] In order to use the book he had only to ask the questions and see whether the child could answer them without assistance. The child, of course, was supposed to study the book and learn the answers by heart.

This method of instruction was well adapted to the purposes of Puritan education. It was not designed to give play to the development of individual initiative, because individual initiative in religion usually meant heresy. If a child held new ideas about doctrine, they were likely to be heretical. Let him therefore memorize his catechism and leave originality to the devil. It did not follow, however, that he should simply learn the answers without making an effort to understand them. Cotton Mather cautioned parents not to let "the *Children* patter out by Rote the words of the *Catechism,* like *Parrots;* but be Inquisitive how far their *Understandings* do take in the Things of God."[41] "Instruct them," Samuel Torrey advised, "not only to say their Catechismes [but] to vnderstand their Catechismes; and be well grounded in all the principles of religeon; by a sound solid knowledge and beleife of them, that soe they not forget it; and be never the better for it."[42] Children began to learn their catechism before they could possibly know the meaning of what they said, but as they grew older a good parent would make them see the significance of their answers. "Tho' you should inculcate divine things on them as soon as may be," said Benjamin Wadsworth, "yet when they are capable of more knowledge; you should indeavour that they may *understand the true meaning,* of those things which are taught them."[43] Cotton Mather gave specific instructions to assist parents in this endeavor:

And that we may be sure of it, let us *Try* and *Help* their *Understandings,* by breaking every *Answer* of the *Catechism* into little Parcels by *Questions,* whereto YES, or NO, or one word or two, shall be all the *Answer.* To Exemplify it. You know the *first Answer* of that *Catechism,* which the famous Dr. *Usher* pronounced, *The best Extant in the world,* is This; *Mans chief End is to Glorify God, and Enjoy Him forever.* Well, when the *Child* has Recited this, then ask him;

What? Then is there something that every man should propound unto himself as his chief end?

And, What should a man make his chief end? Only to seek himself, or make himself great?

Or, to Enjoy the Riches or Pleasures of this world?

Or, Must we propound it as our chief end to Glorify God, and Enjoy Him forever?

And, if we do actively Glorify God, shall we come to Enjoy Him forever?

There needs but, YES or, NO, to be answered unto all these Explanatory *Questions:* And by the YES or NO, you'l perceive whether the *Child* have minded the Answer in the *Catechism.*

Mather continued his instructions with the suggestion that parents should carry the doctrines into the hearts as well as the heads of their children:

Endeavour that the *Children* may not only receive the *Catechism* into their *Understandings,* but also have their *Affections* and *Practices* conformed to what they understand ... When we are *Catechising* our *Children,* we are *Delivering* unto them a *Form of Doctrine;* and we should contrive all the Charms imaginable, that their *Hearts* and *Lives* may be *Moulded* into that *Form.*

As now; when we Teach our *Children,* what the *Catechism* sayes, about their *Sin,* their *Original Sin,* their *Actual Sin,* and the *Wages* of their *Sin,* we may let fall some such Admonition upon them;

And, My Child, Is it not a sad thing to be a Sinner? Should not you seek above all things to be saved from your Sins?

When we Teach our *Children,* what are the *Offices,* or the *Benefits* of the Lord Jesus Christ, we may let fall some such word as this upon them;

And, Child, Would you gladly have this done for you? Or. Don't you want such a Favour as this, from the Lord Jesus Christ?

When we Teach our *Children,* what is *Forbidden* and what is *Required* in the *Commandments,* we may let fall some such word as this upon them;

And, Child, Will you beg of God, that He would preserve you from this Evil, and assist you to this Good?[44]

When these instructions were followed — and Mather's diary shows that he at least followed them — catechising may have become an effective method of religious education.

Besides the occasional admonitions and weekly catechisings of his parents, the Puritan child was subjected to instruction in school and in church. Most of the training which he received at school was of a secular nature providing him tools for acquiring religious knowledge rather than the knowledge itself. Before he was five years old he might be learning to read at a "Reading School" or "Dame School." After he had mastered his horn-book and speller and perhaps a first reader, like the *New England*

Primer, he went on to a writing school, and thence, if he was a boy, to grammar school. Here he studied the classics. If his father was wealthy enough and he himself intelligent enough he might next proceed to Harvard College. At that institution he studied the seven liberal arts. If he chose to, he might continue his education by the study of theology, with a view to entering the ministry, but the degree in liberal arts did not of itself qualify him as a minister. The narrowness of the catechising method was thus in a way offset by the school program.[45]

It should not be thought, however, that schooling conflicted with religion. The texts from which children learned to read and write in the elementary schools did set forth religious doctrines and Christian morality. The famous *New England Primer* taught the alphabet with such verses as "In Adams fall, we sinned all," and Cotton Mather himself composed a reader entitled *Good Lessons for Children,* which he designed so as "to have the Child improve in *Goodness* at the same time, that he improv'd in *Reading.*"[46] Mather also exercised his diligence in persuading schoolmasters as well as parents to catechise children. In establishing the study of the classics the Puritans had no intention of providing their children with tools for scepticism, nor did the students of Ezekiel Cheever's grammar school and of Harvard College display any signs of scepticism as a result of their studies. Throughout the seventeenth century New Englanders were able to look at the classics as simply another source-book of the laws of nature, inferior to, but not in conflict with, the greater source-book, the Bible. As far as they were concerned, a knowledge of the classics would heighten understanding of the doctrines which a child first encountered in a catechism.

As soon as children were old enough "so, as to be benefited themselves and the Congregation not disturbed by 'em," they were taken to church.[47] "Bring them to Church," said John Cotton, "and help them to remember something, and tell them the meaning of it, and take a little in good part, and encourage them, and that will make them delight in it."[48] When the services had ended and the family had returned home, the godly householder would question the children to see how well they had paid attention to the preacher and how much they had understood of what he had said. As far as he was able he would clarify the difficult points and apply the doctrines to the children's lives. Theophilus Eaton, for example, called his whole family together every Sunday evening, "and in an obliging manner conferred with them about the things with which they had been entertained in the house of God, shutting up all with a prayer for the blessing of God upon them all."[49]

When the Puritan child had been catechised at home, taught at school, and exhorted in church, he was doubtless well filled with sound doctrine; but unless he behaved in accordance with that doctrine, he would be none the better for it, and being of an evil nature, he was not

likely to choose the right simply because he knew it to be the right. If the theoretical instruction was to have practical effect, parents themselves had to set the example. "Precept without Patterns will do little good," warned Eleazar Mather, "you must lead them to Christ by Examples as well as Counsel; you must set *your selves first,* and speak by Lives as well as words; you must live Religion, as well as talk Religion."[50] Parents might teach their children "never so carefully, yet if you unteach them again by your vain conversation before them, its little the better."[51] On the other hand, neither doctrinal instruction nor good parental example would suffice. If children had been merely ignorant no further measures would have been required, but inasmuch as they were evil as well, forceful restraint was also necessary. "Since the being of Sin, Doctrine and Example alone are insufficient; Discipline is an essential part of the nurture of the Lord."[52]

EVERY parent had to decide for himself the proper method of disciplining his children. It has sometimes been assumed that the birch rod constituted the Puritans' only method of correction. It can hardly be doubted that the Puritans did frequently resort to bodily punishment, and it is safe to assume that some parents must have been excessively severe. Cotton Mather's epigram, "Better whipt, than Damn'd,"[53] expressed a large part of Puritan educational philosophy; and John Eliot's praise of chastisement even approached eloquence:

> The gentle rod of the mother, is a very gentle thing, it will break neither bone nor skin: yet by the blessing of God with it, and upon the wise application of it: it would break the bond that bindeth up corruption in the heart.[54]

In spite of such statements there is no proof that seventeenth-century parents employed the rod more freely than twentieth-century parents. When Sewall records the occasions of punishing his children, the offenses appear to be much the same as those for which a child might expect a whipping today. On Sept. 15, 1688, he "corrected" his son Sam for playing hookey and lying about it, "saying he had been at the Writing School, when he had not." On Nov. 6, 1692, he gave the same treatment to son Joseph, the future minister of the Old South Church, for equally grave misbehavior. Joseph had thrown "a knop of Brass and hit his Sister Betty on the forhead so as to make it bleed and swell; upon which, and for his playing at Prayer-time, and eating when Return Thanks, I whipd him pretty smartly." A modern parent would probably not be considered unduly severe for whipping his child "pretty smartly" under the same circumstances. A modern parent, however, would not be likely to make the reflection that Sewall made upon this occasion: "When I first went in (call'd by his Grandmother) he sought to shadow and hide himself from me behind the head of the Cradle: which gave me the sorrowful remembrance of Adam's carriage."[55] Sewall, like other Puritans, saw

all children as creatures of sin, but he did not therefore conclude that a free application of the rod was the way to bring them to righteousness. In fact, if he listened to his religious advisers, he employed bodily punishment only as a last resort; for the ministers who wrote and spoke on the subject almost always counselled their readers and listeners to win children to holiness by kindness rather than try to force them to it by severity. The aim of Puritan education was vastly different from that of modern "progressive" education, but granted the difference in end, the Puritan methods of discipline, as expounded by the ministers, sound strikingly modern. The Reverend Richard Mather, who had been subjected to a particularly harsh teacher during his boyhood in England, is said to have exclaimed, "O that all school-masters would learn wisdom, moderation, and equity towards their scholars! and seek rather to win the hearts of children by righteous loving and courteous usage, than to alienate their minds by partiality and undue severity." According to his grandson, Cotton Mather, Richard put his own educational principles into practice. Becoming a schoolmaster himself at the age of fifteen, he "carried it with such wisdom, kindness, and grave reservation, as to be *loved* and *feared* by his young folks, much above the most that ever used the *ferula*."[56] If Cotton Mather is to be trusted, Grandfather Richard was no exception among Puritan schoolmasters. In a funeral sermon for Ezekiel Cheever, who kept the Boston grammar school for seventy years, Cotton expressed his assurance that the schoolmasters of New England "do watch against the *Anger which is fierce,* and the *Wrath which is cruel;* and that they use not *Instruments of Cruelty in their Habitations.*" As a reminder of their duty, he pictured Cheever as speaking to them from on high:

> TUTORS, Be *Strict;* But yet be *Gentle* too:
> Don't by fierce *Cruelties* fair *Hopes* undo.
> Dream not, that they who are to Learning slow,
> Will mend by Arguments in *Ferio.*
> Who keeps the *Golden Fleece,* Oh, let him not
> A *Dragon* be, tho' he *Three Tongues* have got.
> Why can you not to Learning find the way,
> But thro' the Province of *Severia?*
> Twas *Moderatus,* who taught *Origen;*
> A *Youth* which prov'd one of the Best of men.
> The Lads with *Honour* first, and *Reason* Rule;
> *Blowes* are but for the *Refractory Fool.*[57]

In his own family Cotton Mather endeavored to follow the principles which he so evidently approved. Concerning his disciplinary methods he wrote in his diary:

> The *first Chastisement,* which I inflict for an ordinary Fault, is, to lett the Child see and hear me in an Astonishment, and hardly able to beleeve that the Child could do so *base* a Thing, but beleeving that they will never do it again.

> I would never come, to give a child a *Blow;* except in Case of *Obstinacy:* or some gross Enormity.
>
> To be chased for a while out of *my Presence,* I would make to be look'd upon, as the sorest Punishment in the Family . . .
>
> The *slavish* way of *Education,* carried on with raving and kicking and scourging (in *Schools* as well as *Families,*) tis abominable; and a dreadful Judgment of God upon the World.[58]

Thomas Cobbett had the same opinion of the "slavish way of education." He advised parents to make commands to their children in "pathetical" terms, "namely in the most moving expressions, which may help on affectionate attendance and observance thereof."[59] These statements provide the gloss for Mather's epigram on the value of whipping. Though it was better to be whipped than damned, it was still better to be persuaded than whipped. In reading the Puritan praises of the rod, it is necessary to remember that they regarded it as a last resort. They saved their highest approval for a much more intelligent method of discipline, a method which depended for its efficacy upon the development of a special attitude in the child and upon a thorough understanding by the parent of each child's peculiar personality.

Every Puritan child was taught to reverence his parents. William Ames pointed out that "Parents in regard to their Children, doe beare a singular image of God, as hee is the Creatour, Sustainer, and Governour";[60] and Thomas Cobbett advised children to "Present your Parents so to your minds, as bearing the Image of Gods Father-hood, and that also will help on your filiall awe and Reverence to them." According to Cobbett, filial reverence consisted of a holy respect and fear both of a parent's person and of his words; a reverent child felt ashamed of his faults before his parents; he feared to lose their favor, feared to cross their just interests, feared to grieve them or fall short of their expectations. Moreover he displayed these fears in his outward actions. When he spoke to his parents, he stood up, because "It stands not with Parents Honour, for children to sit and speak, but rather they should stand up when they speak to Parents." If he saw his parents approaching him, he went to meet them and bowed to them; he spoke reverently to them and of them, and to express his sense of shame for his faults, he blushed and confessed his unworthiness when they corrected him.[61] But reverence was more than fear and awe: it was also a matter of love. When a child had the proper reverence for his parents, he mixed his fear with affection. His parents naturally loved him, the Puritans said, and it was his duty to love them in return (though each must reserve his highest love for God). If, however, he were to show them the same kind of affection that they showed him, he would be considered too familiar and assuming. Thomas Cobbett warned parents not to meet their children on equal grounds or to display too great visible affection. Wise parents would

keep a "due distance" between their children and themselves, because they knew that "fondness and familiarity breeds and causeth contempt and irreverence in children."[62] When Jane, the gifted daughter of Benjamin Colman, showed herself a little too effusive in letters to her father, she recognized the fact and asked his pardon. He gave it along with some advice for the prevention of such conduct:

> You ask me to forgive the Flow of your Affections, which run with so swift a Current of filial Duty as may carry you beyond yourself sometimes, and make you wanting in that Respect which you aim at expressing. It is true, my Dear, that a young fond and musical Genius is easily carry'd away thus; and never more than when it runs into the Praises of what it loves: and I would have you therefore careful against this Error, even when you say your Thoughts of Reverence and Esteem to your Father, or to a Spouse, if ever you should live to have one. It is easy to be lavish and run into foolish Flatteries. I think you have done well to correct yourself for some of your Excursions of this kind toward me.[63]

Though the mark of the eighteenth century is clearly upon this letter, especially in the application of its doctrines to spouse as well as father, it sufficiently illustrates the point which Cobbett had made in 1656.

If a child acted toward his parents with the proper combination of fear and love, discipline would be a simple matter, for "we easyly obey them whom we reverence";[64] but not all children would readily fall into a reverential attitude, and proper discipline of those who did not required careful attention to each child's abilities and temperament. Though filial reverence kept the child at a respectful distance, his parents had to have a close understanding of his particular personality in order to know how to treat him. As Anne Bradstreet put it:

> Diuerse children haue their different natures; some are like flesh which nothing but salt will keep from putrefaction; some again like tender fruits that are best preserved with sugar: those parents are wise that can fit their nurture according to their Nature.[65]

In accordance with this principle Samuel Willard advised parents to "Know their natural inclinations, dispositions [and] use severity as the last means," while Cotton Mather told schoolmasters that they should "prudently study the *Tempers* of the Children, they have to deal withal."[66] Parents and schoolmasters who did so could warn each child against the sins to which he seemed most susceptible. Before a bad habit could take hold, they would be able to suppress it, and thus prevent custom from supporting sin:

> When Parents by wise observations do perceive the bent, and bias of their Children, now let them carry it towards them accordingly. If they be strongly bent to some vice more than others, as Lying . . . admonish them betimes in the evill of it, represent to them what God speaketh, in especiall wise against it, what sad examples and sequels, in Scripture and otherwise, both in poynt of sin, and in point of judgements, are found, thereof:

after which course taken, then watch them the more narrowly, and spare them not for it, if they fall into lying again . . .

But on the other hand,

If Children, either by common, or saving influences of the Spirit, are more ingenuous spirits, and of better and more hopefull dispositions, Oh let parents, as they discern the same, incourage the same, all the prudent and pious wayes that may be . . .[67]

Here is no disposition to allow the unimpeded development of personality, but at least children were not subjected to a preconceived discipline without reference to their individual needs and capacities. Granted its purposes and assumptions, Puritan education was intelligently planned, and the relationship between parent and child which it envisaged was not one of harshness and severity but of tenderness and sympathy. A parent in order to educate his children properly had to know them well, to understand their particular characters, and to treat them accordingly. If in practice some parents failed to do so, they failed, by so much, to be good Puritans.

Notes

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3. Max Farrand, ed., *The Laws and Liberties of Massachusetts. Reprinted from the Copy of the 1648 Edition in the Henry E. Huntington Library* (Cambridge, Mass., 1929), p. 11.
4. *Ibid.*, p. 47.
5. John Cotton, *A Practical Commentary, or An Exposition with Observations, Reasons and Uses upon the First Epistle Generall of John* (London, 1656), p. 102.
6. Benjamin Wadsworth, *Exhortations to Early Piety* (Boston, 1702), p. 51.
7. Thomas Foxcroft, *Cleansing Our Way in Youth* (Boston, 1719), p. 176.
8. Cotton Mather, *Cares about the Nurseries* (Boston, 1702), p. 34.
9. *Ibid.*, and Increase Mather, "A Discourse concerning the Danger of Apostacy," in *A Call from Heaven* (Boston, 1686), p. 127.
10. "Boston Sermons 1671–1679," manuscript in the library of the Massachusetts Historical Society (hereafter referred to as "Boston Sermons." Since there is no pagination in the six volumes of this manuscript, particular sermons are designated by date.) August 31, 1679.
11. Cotton Mather, *Cares about the Nurseries*, pp. 12–13, 34.
12. Peter Bulkeley, *The Gospel-Covenant; or the Covenant of Grace opened* (London, 1651. Second edition), p. 162.

13. Thomas Cobbett, *A Fruitfull and Usefull Discourse touching the Honour due from Children to Parents and the Duty of Parents towards their Children* (London, 1656), p. 218.
14. Benjamin Wadsworth, *The Well-Ordered Family* (Boston, 1712), p. 77.
15. Deodat Lawson, *The Duty and Property of a Religious Houscholder* (Boston, 1693), pp. 31–32.
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17. Richard Mather, *Farewell Exhortation* (Cambridge, 1657), pp. 10–11.
18. John H. Ellis, ed., *Works of Anne Bradstreet* (Charlestown, Mass., 1867, New York, 1932), p. 151.
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20. John Cotton, *An Exposition upon the Thirteenth Chapter of the Revelation* (London, 1659), p. 199.
21. Samuel Sewall, "Diary," printed in *Collections of the Massachusetts Historical Society*, fifth series, volumes V–VII (hereafter referred to as "Diary," vol. I, II, or III), vol. I, p. 422.
22. Deodat Lawson, *The Duty and Property of a Religious Housholder*, p. 42.
23. Cotton Mather, *Magnalia Christi Americana* (Hartford, 1853), vol. II, p. 157.
24. Wadsworth, *Exhortations to Early Piety*, p. 44.
25. Foxcroft, *Cleansing Our Way*, pp. 12, 58.
26. Increase Mather, *Some Important Truths About Conversion* (London, 1674), p. 36.
27. Thomas Hooker, *The Application of Redemption* (London, 1659), p. 357.
28. Cotton Mather, *Parentator* (Boston, 1724), p. 7.
29. Cotton Mather, *Corderius Americanus*, p. 7.
30. John Cotton, *Practical Commentary on John*, p. 92.
31. Samuel Willard, *Useful Instructions for a Professing People* (Cambridge, 1673), p. 38.
32. Wadsworth, *Well-Ordered Family*, p. 60.
33. Cotton Mather, *Magnalia Christi Americana*, vol. I, p. 415.
34. Cotton Mather, *Early Religion Urged* (Boston, 1694), p. 19.
35. Cotton Mather, *Corderius Americanus*, p. 18.
36. Bulkeley, *Gospel Covenant*, p. 162.
37. Wadsworth, *Well-Ordered Family*, p. 63.
38. Cotton Mather, "Diary," printed in Collections of the Massachusetts Historical Society, seventh series, vols. VII–VIII (hereafter referred to as "Diary," vol. I or II), vol. II, pp. 104, 144, 150–151.
39. Wadsworth, *Well-Ordered Family*, p. 62.
40. Cotton Mather, *Cares about the Nurseries*, p. 15.
41. Cotton Mather, *Cares about the Nurseries*, p. 20.
42. Samuel Torrey, "Sermons at Weymouth," manuscript in the library of the Massachusetts Historical Society, p. 96.
43. Wadsworth, *Well-Ordered Family*, p. 62.
44. Cotton Mather, *Cares about the Nurseries*, pp. 20–21, 23–24.
45. See Robert F. Seybolt, *The Public Schools of Colonial Boston* (Cambridge, 1935) and Samuel E. Morison, *The Founding of Harvard College* (Cambridge, 1935) and *Harvard College in the Seventeenth Century* (Cambridge, 1937).
46. Cotton Mather, "Diary," vol. I, pp. 555–556. No copy of the book is known to be extant.
47. Joseph Belcher, *Two Sermons Preached in Dedham* (Boston, 1710), p. 12.
48. John Cotton, *Practical Commentary on John*, p. 102.
49. Cotton Mather, *Magnalia*, vol. I, p. 153.
50. Eleazar Mather, *A Serious Exhortation to the Present and Succeeding Generation in New England* (Cambridge, 1671), p. 20.
51. Willard, *Useful Instructions*, p. 39.
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53. Cotton Mather, *Help for Distressed Parents* (Boston, 1695), p. 28.
54. John Eliot, *The Harmony of the Gospels* (Boston, 1678), p. 29.

55. Sewall, "Diary," vol. I, pp. 225, 369.
56. Cotton Mather, *Magnalia*, vol. I, p. 445.
57. Cotton Mather, *Corderius Americanus*, pp. 20–21, 32.
58. Cotton Mather, "Diary," vol. I, pp. 535–536.
59. Cobbett, *Fruitfull Discourse*, p. 118.
60. William Ames, *Conscience with the Power and Cases thereof* (London, 1643), Book V, p. 159.
61. Cobbett, *Fruitfull Discourse*, pp. 90–99.
62. Cobbett, *Fruitfull Discourse*, p. 96.
63. Ebenezer Turell, *Memoirs of the Life and Death of the Pious and Ingenious Mrs. Jane Turell* (London, 1741), p. 16.
64. "Boston Sermons," Sept. 30, 1672.
65. Anne Bradstreet, *Works*, p. 50.
66. "Boston Sermons," Sept. 21, 1679; and Cotton Mather, *Corderius Americanus*, p. 20.
67. Cobbett, *Fruitfull Discourse*, pp. 219–221.

Don Pedro's Pilgrimage

TO the group of Spanish prose romances of adventure in the Ticknor Collection, the Library has recently added an early and extremely rare edition of the *Libro del Infante Don Pedro de Portugal*. The little quarto of 16 leaves was printed in 1606 by Juan Gracian at Alcala. The larger part of the title-page is occupied by a woodcut of a knight in armor on horseback. The volume is bound in old calf.

The book, probably written in the fifteenth century, is a typically medieval account of the travels of Don Pedro, Prince Henry the Navigator's older brother, who was Regent of Portugal from 1438 to 1448. The Prince was noted for genuine piety, great scholarship, and ability in verse-writing. Gomez de Santistevan (or Gomes de Santo Estevan), the author, is introduced as one of his twelve companions. J. P. Oliveira Martins, the Portuguese historian, is of the opinion that the narrative can be considered fairly authentic to the point where the travellers reached Mount Sinai, and that the rest, culminating in the visit to the fabulous Prester John, must have been interpolated later. Other scholars believe that the whole book is a fiction, compiled from older accounts of journeys to Jerusalem. Obscure as the origin of the little book must remain, it is known that it was first printed in Lisbon in 1544. At least nine further Portuguese editions have been recorded and about the same number of Spanish ones, the earliest dated one of 1564. The narrative was immensely popular in the seventeenth century. Cervantes alludes to it; Don Quijote, relating the marvels of the cave of Montesinos, makes a vow to visit the seven parts of the world "with even greater diligence than Don Pedro of Portugal" until he has disenchanted his Dulcinea.

The Prince's journey was supposed to have taken place about 1425. Don Pedro and his companions first travelled to Venice, whence they set sail for Cyprus. They visited the Queen, who was sad because her husband had been captured by the Turks. Although she expressed hope for help from fellow Christians against the common enemy, her visitors left her to pay their respects to the Grand Turk at Patras and to ask him for permission to pass through his realm to Constantinople. They went through the land of the Greeks, then into the province of Navega, travelling on dromedaries, until they reached the great city of Babylon — the medieval name for Cairo. There they did homage to the Sultan and announced their intention of visiting Prester John of India. They stayed at Babylon fourteen days.

In Palestine they saw the spot where St. Paul was baptized, and visited all the holy places. The chronicler describes in great detail the holy sepulchre at Jerusalem, the monastery above it with the twelve friars, and the insolent Moor who stood guard at the door and demanded tribute. In the mountains of Armenia they came upon Noah's Ark, white as snow, but overgrown with grass and accessible to no man. Again the pilgrims returned to Babylon, where this time a Sultan who was a native of Castile and had been captured by the Moors in childhood received them joyfully. They travelled eastward again, through Cappadocia and the realm of the Great Tamurlane, past Sodom and Gomorrha and the Mountains of Gilboa, until they reached Mount Sinai.

Stranger adventures followed, including a visit to the land of the Amazons and to Luca, city of the giants, until they came to "the Indias" and the city of Albes, the greatest and noblest in the world. There Prester John received them with courtly ceremony in his palace, where the floor was of precious stones and the table entirely of diamonds. After a long, instructive visit and an excursion to the Terrestrial Paradise, the pilgrims returned, taking with them a letter to the King of Castile from Prester John. **M. M.**

Ten Books

Admiral of the Ocean Sea. By Samuel Eliot Morison. Little, Brown. 1942. 2 vol. 893 pp. 1 vol. edition 678 pp.

To use the author's own phrase, this is no biography of "Columbus down to the water's edge." A practical seaman himself, Mr. Morison gets his Admiral out on the high seas as fast as possible, and uses his own knowledge of ropes and winds and tricky navigation to interpret all the difficulties of Columbus's four momentous voyages. It is, as he points out, Parkman's method; and he fully deserves to be called Parkman's successor. It is a magnificent achievement to have marshalled all the facts and documents of the vast Columbian bibliography into order, and presented them in a prose whose combination of freedom and dignity is essentially suited to the bigness of the Discoverer himself. Mr. Morison has studied Columbus's journals and reports in the very waters they were written in, until he can describe the intimate daily life of the *Santa Maria* as if he were there on deck. He spent one winter sailing along the Windward and Leeward Islands in the neighborhood of the Second Voyage. Then he conducted an expedition of two ships, approximately the size of those in Columbus's fleet, over the track of the First and Third Voyages, making the same Trinidad landfall in 1939 as the explorer did in 1498. Other trips picked up short parts of other voyages, so that over and over again he made the same contacts as Columbus and had exactly the same experiences. No wonder that he speaks with the ease of authority! And though an expert, he manages to make his technical points quite clear to the amateur — no small task, for not only has sail given way to steam, but there are countless details of fifteenth-century construction and rigging to be taken into account. He does not idolize Columbus. Sometimes he finds him stubborn, sometimes credulous; but he also finds him a figure of almost heroic imagination and vision, all the greater for being at times no more than human . . . The book has been issued in two editions. Scholars will take pleasure in the two-volume set, which contains two extra technical chapters, a larger number of charts, and full documentation at the end of each chapter. Laymen may prefer the one-volume edition, which omits the notes. But both scholars and laymen will find the work one of the most memorable of modern biographies. (*H. McC.*)

The Setting Sun of Japan. By Carl Randau and Leane Zugsmith. Random House. 1942. 342 pp.

In a tour of the Far East completed just before the bombing of Pearl Harbor, Carl Randau and his wife, correspondents for *PM*, not only observed the Japanese in their own land, but also visited the countries occupied by Japan and the territories she hoped to conquer. Touching only the high spots in each country, making no attempt at political or military analysis, they give a colorful report. Witnesses of the Japanese occupation of Saigon, they watched the homes and businesses of the helpless French colonists being confiscated by the enemy. Although the predictions made to them by a British officer as to the inaccessibility of the Malayan jungle have since proved to be tragically inaccurate, they succeed in giving a clear-cut impression of the Malay Peninsula before its downfall. They found the Dutch East Indies ready to make a valiant attempt to defend their islands with a mere thousand planes, most of them of American make. Much of the blame for the lack of defense in the lands of the Pacific falls, in their opinion, on imperialistic home rule, which has always discouraged nationalist movements. Japan, on the other hand, has been secretly preparing for world conquest. Externally poverty stricken, her people suffering from lack of food, clothing and fuel, she has been storing up war materials, bought in large part from the United States and Great Britain. She has learned to build ships in British and Dutch shipyards. Yet, although for a time she may appear to be invincible, the authors

predict that her gains will not be decisive. Not only will she have difficulty in maintaining her hold, but when she is finally attacked upon her home territory she will collapse and her sun will set as rapidly as it has risen. (*M. E. C.*)

The War at Sea. By Gilbert Cant. Day. 1942. 340 pp.

For two years now Mr. Cant, at the foreign desk of the New York *Evening Post,* has been receiving dispatches on naval events from correspondents throughout the world. From these communications, which have been the foundation of our reading in the newspapers day by day, comes the material for his book. Officials of all the governments whose fleets have been involved in engagements have helped in its compilation. The only limits which the author has imposed upon himself are that the account has been confined strictly to operations on the water, and that no attempt has been made to deal with the problems of tactics or strategy. As might be expected, his writing has all the vivid quality of front page headlines. Names remembered from the hurried scanning of each day's news reappear. The fate of the *Graf Spee,* the embarkation of the Princess Juliana for England, the events at Pearl Harbor on the morning of December 7, 1941, are retold, supported by quotations from official documents. As the author says, if the accounts are not factual, it is the fault of the various governments for withholding the truth. Some disputed questions among naval authorities as to the relative merits of strength on the sea and in the air are raised but are not allowed to burden the narrative. Mr. Cant believes that "control of the seas today lies with that power which musters the most effective combined force of seacraft and aircraft." He describes his book as an interim report, but it may be classed as recommended reading. (*C. H.*)

The Panama Canal in Peace and War. By Norman J. Padelford. Macmillan. 1942. 327 pp.

The author covers all phases of the history of the Panama Canal and the Canal Zone. First he traces the series of treaties to the Hay-Varilla Convention in 1903, by which the Republic of Panama granted to the United States "in perpetuity the use, occupation and control" of the land across the Isthmus, on which actual construction was begun the following year. The Canal, ready for use in 1914, was formally opened six years later. After surveying navigation in time of peace, with the rules for passing through the Canal, quarantine and custom regulations, pilotage and tolls, Professor Padelford devotes a chapter of immediate interest to the Canal in war times. In the First World War President Valdez of Panama issued a proclamation of coöperation with the United States for the protection of the Canal. For the present war, military coöperation had been additionally secured by the recent Treaty of Friendship. In September 1939 the Canal Zone was placed under the Commanding General of the Army stationed there, and new safeguarding regulations were applied to vessels in transit as well as to aircraft. In accordance with an Act of June 1941 authorizing the acquisition of foreign merchant vessels, troops seized the Italian liner *Conte Biancamano* docked at Cristóbal. The construction of a third system of lock chambers is significant as a defense measure as well as for commerce. (*M. M.*)

Cordell Hull. By Harold B. Hinton. Doubleday, Doran. 1942. 377 pp.

Mr. Hinton has succeeded in making his sympathetic study of the Secretary of State a stimulating review of recent American foreign policy. Pricking the bubble of the Secretary's reputation as a dreamy idealist, he describes him as "one of the most matter-of-fact, feet-on-the-ground politicians and statesmen of our country in this generation." As Congressman since 1907, and especially during the two Wilson administrations, Mr. Hull exerted his influence toward the downward revision of the tariff, and the use of the income tax as a source of revenue to offset fiscal losses from tariff reduction. "Hull felt about the income tax," the author comments, "as Sir Galahad felt about the Holy Grail." In 1933 Hull — then Senator — accepted President Roosevelt's invita-

tion to head the nation's foreign affairs. Like the President, his Secretary of State has lasted in office longer than any other in the history of the Republic. Mr. Hinton traces, through the various Pan-American conferences, his achievements in consolidating Latin-American friendship and the effect of his program of trade agreements. A believer in collective security, Hull had no sympathy for the isolationist view, or for the appeasement policy in Europe, although he fell in with the British policy of "non-intervention" in the Spanish civil war. He favored the Lease-Lend Act and complete aid to Britain. However, he temporized with Japan, believing that the moderate party might win over the Japanese militarists — until the fateful December 7th brought its brutal disillusionment. (*M. M.*)

Flight to Arras. By Antoine de Saint-Exupéry. Reynal & Hitchcock. 1942. 255 pp.

THERE is a poetic spirit in this new work which is clear and invigorating. One evening's flight over burning Arras within range of German anti-aircraft battery is material charged with danger and death. To the author it is also a lyrical experience. With France falling, with the enemy already in possession, the flight has an even greater significance. In the actual presence of defeat, man is still capable of doing his job well. Therein lies the hope of the future and the promise of final victory. In the midst of the intricate and clumsy pattern of war, the author catches for a moment the beauty of the commonplace, a child smiling, a meal with a simple family — "there is no savour like that of bread shared between men" — a landscape remembered from the past. This juxtaposition is not merely an effective literary device. It is a sincere effort to find behind the curtain of events "the common denominator of the aspirations of mankind." The continual searching for truth, for the meaning of the whole structure of life and death, is a problem in philosophy. The attempt to reproduce the cadences and overtones of the process of being alive, the pure act of consciousness in time and space, is a problem in poetry. Antoine de Saint-Exupéry understands both problems and answers them, not completely, but in part, and with great humility. His personal credo, as given at the end of the book, is the brave affirmation of a spirit whose homeland lies in darkness but who sees the light of freedom ahead. (*E. J. A.*)

They Called Me Cassandra. By Geneviève Tabouis. Scribner. 436 pp.

THEY called her Cassandra because, as foreign editor of the Paris *L'Oeuvre*, Madame Tabouis spent years vainly prophesying what would happen if France and England went on conciliating Hitler. On this side of the ocean she has been called "the Dorothy Thompson of France" — which is in fact a very apt comparison. As a journalist she had advantages from the outset. Her uncle, Jules Cambon, was a noted liberal diplomat, and it was under his guidance that she learned the ins and outs of international politics. As a result she was on a friendly footing with scores of figures prominent in recent history, among them Barthou, Blum, Briand, Herriot, and Bonnet. She began by covering sessions of the League of Nations and special stories. In 1933 she established the daily column which made her famous all over Europe and finally brought down on her head the thunders of Hitler himself. Her avowed aim was to print what she believed to be the truth, "regardless of whether or not it pleases this or that Minister." The column was pronounced "hysterical" and "sensational" by the conservative element, and it often did contain stories that seemed fantastic. Yet Madame Tabouis scooped the world on the Hoare-Laval agreement to give Mussolini a free hand with Ethiopia. From then on she predicted gloomily but accurately each successive step in the Nazi advance. She knew everyone of importance, and her reports of innumerable conversations confirm the judgment of other writers, that it was just the people of importance who let France down. She felt early, and is still convinced, that her country's strength lies in its common people. "Today in 1941," she writes, "I am as hopeful of the future as I was at Geneva in 1924." (*H. McC.*)

The Destiny of Western Man. By W. T. Stace. Reynal & Hitchcock. 1942. 322 pp.

WHICH of the two systems of ethics, that of Western-Graeco-Christian civilization or that of the totalitarian countries, has the greater value? The author's evaluation is entirely humanistic, defining the highest good as that which enables man to live the most satisfactory life. Our Western civilization is based on two essential contributions — one from Platonic Greece, the other from Christianity. Plato established the primacy of reason, Christianity the primacy of sympathy. From these principles men have deduced their faith in the infinite worth of the individual, which again has determined the ideas characteristic of democracy — equality in respect to intrinsic value, liberty, and individualism. While granting that ever since the seventeenth century the Western world has been in a state of rebellion regarding the superiority of reason to fact in the sphere of science, the author points out that reason has nevertheless been the psychological guide in the affairs of man. He contrasts this supremacy of reason with the primacy of willpower in the totalitarian states, and examines the relation of the individual to the state in the light of those opposing theories. He concludes that when "reason is dethroned . . . civilization totters," but that sympathy is necessary to turn the decisions of reason into that coöperative action which alone can ensure the healthy and harmonious life of individuals and society. *(M. M.)*

The Private Reader. By Mark Van Doren. Holt. 1942. 416 pp.

MR. VAN DOREN is not worried about the state of poetry today. His essays and reviews, mostly written for the *Nation,* have a core of emotional and intellectual stability. That he is an excellent poet himself, a Pulitzer Prize winner in 1940, keeps his work from becoming either too scientific or too academic, as his definition shows: "Criticism is an art at which both luck and love assist." Discarding the hallowed notions of the poet as prophet or magician, as well as the legendary setting of poverty, seclusion, and general eccentricity, Mr. Van Doren sees him as a complete individual whose craft just happens to be one of words. The articles are miscellaneous, varying from a discussion of the intrinsic nature of poetry and the poet to specific studies such as the permanence of Robert Frost beyond his New England quaintness, Walt Whitman, still the enigma, and Mark Twain. The movies as an art form are also treated, with some emphasis on the genius of the Marx brothers for parody and on the fine use of suspense by Alfred Hitchcock. If any cure is suggested for the complex diagrams which serve as modern poetry, it is the need of recapturing a "unified sensibility" as felt in the work of the seventeenth century. "With a peculiar completeness these men and others like them possessed their world, and with an enviable wholeness their personalities passed into art." Perhaps then poetry can again "walk the earth like a living and natural person." *(E. J. A.)*

Behind the Mask of Medicine. By Miles Atkinson. Scribner. 1941. 341 pp.

AMONG the numerous popular books on medicine, these reflections of a prominent British physician and surgeon, now practicing in New York, deserve a special place for their frank individuality and humor. The first chapters are historical, surveying the epoch-making discoveries of Pasteur, Lister, Koch, Ronald Ross, and others in the nineteenth century, as also the stupendous progress, in the twentieth, in the fields of electric and radium therapy, bacteriology, and biochemistry. Yet, all is not perfect in the medical world. Behind the impressive mask lurk certain fundamental errors, which are largely the fault of the patients themselves. While he gives full recognition to the value of laboratory and mechanized aids, Dr. Atkinson pleads for the return of the general practitioner, the family doctor, who understands the patient as a human being and not as a series of abstracted symptoms. He even dares to assert that when the evidence of the laboratory and that of bedside observation conflict he will put more trust in the latter. He discusses diagnosis and prognosis, and the much mooted question of legalized euthanasia.

Library Notes

An Instruction Book for the Filipino Friars

THE *Arte de la Lengua Tagala,* compiled by the Franciscan monk Sebastian de Totanes, and printed just outside Manila in 1745, makes a valuable addition to the Library's collection of rare Philippine works. In the 18th century the Philippine Islands were regarded merely as an isolated outpost of the Mexican settlements, where Spanish was seldom spoken. Even the barefooted friars preferred to use the local dialects, finding it easier than teaching Castilian to their charges. In 1610 Francisco de San Jose, a Dominican, published the first grammar in the Tagala tongue, and three years later the first extensive vocabulary appeared. A Malay language with occasional borrowings from the Sanskrit and Arabic, Tagalog was — and still is — the ordinary speech of the inhabitants of both Luzon and Mindanao.

Although at least seven such treatises were written before Brother Sebastian's work, his volume is considered the first orderly and thorough presentation of the language. As procurator of the mission at Manila, he was familiar with the difficulties of the priests who worked among the Tagalogs and intended his grammar "as a help to the clergy . . . who have recently dedicated themselves to learning that idiom . . . for the spiritual guidance of their flocks." The volume was printed on the Franciscan press operated at the monastery of Our Lady of Loretto at Sanpaloc, a little village on the northern arm of Subig Bay "outside the walls of Manila." Because the brothers made use of a kind of Chinese silk paper, the completed copies were exceedingly fragile, and few of them survived the hard wear they received. The one recently acquired by the Library, however, is in splendid condition, and except for the signatures of successive scholars and their casual scribblings on the fly-leaves shows little evidence of its continued use.

Brother Sebastian, who was born in the village of Totanes near Toledo in 1687, had studied at the Franciscan School at San Jose and afterwards had taught philosophy there. Coming to the Philippines in 1717, at first he divided his time between the monastery at Sanpaloc and his missionary work in the native villages. His appointment to Manila in 1744 allowed him the leisure to complete his book, printed only shortly before his return to Spain.

The purely grammatical part of the work is divided into four sections, in which the author discusses the alphabet, the common contractions of the language, the stresses and accents peculiar to it, and the formation of the principal parts of speech. He also includes an elaborate essay on the "Ligazones" or "ties," the "g," "ng," and "na" sounds with which the Tagalogs connect unharmonious syllables and which give their language its long and cumbersome words. The second half of the volume is a manual for "the administration of the Holy Sacraments" printed in both Tagalog and Castilian, and containing the proper forms for baptism, marriage, extreme unction, and confession. On the title-page of this part, Brother Sebastian expresses the pious hope that the provincial priests will now increase their theological knowledge since the language difficulty no longer confronts them.

E. L. A.

Lectures at the Library

DURING April the following free lectures will be given in the Lecture Hall of the Central Library:

The Highlands of Guatemala. Illustrated with colored slides and moving pictures. Christine M. Ayars. 8.00 Thursday, April 2.

Listening to Shakespeare. Frederick C. Packard. (Boston Drama League Course.) 3.30 Sunday, April 5.

Wanderings in the Peruvian Andes — The Land of the Incas. Illustrated with colored moving pictures. H. J. Robinson. 8.00 Thursday, April 9.

Gilbert and Sullivan: Their Individual Accomplishments. S. A. Lavine. 3.30 Sunday, April 12.

Ruskin and Social Reform. Frederick W. Coburn, writer. (Boston Ruskin Club Program.) 3.00 Monday, April 13.

New England Fisheries. Illustrated with colored moving pictures. Edward H. Cooley. 8.00 Thursday, April 16.

My Little Neighbors in Fur and Feathers. Illustrated with colored moving pictures. Thornton W. Burgess. Under the auspices of the Massachusetts Society for the Prevention of Cruelty to Animals. 3.30 Sunday, April 19.

Shakespeare's Flowers and Gardens. Illustrated with colored slides. Charles Gibbs Adams. 8.00 Thursday, April 23.

The Theatre Workshop Players. Marie Ware Laughton, director. 8.00 Thursday, April 30.

Recitals at the Library

DURING April the following free recitals will be given in the Lecture Hall of the Central Library:

Song Recital. Angelica Sarris, mezzo-soprano; Marjorie Marshall, accompanist. 8.00 Sunday, April 5.

Song Recital. Sibyl Webb, soprano. 8.00 Sunday, April 12.

Concert. Hanover Village Singers. Caroline M. Foster, president. 8.00 Sunday, April 19.

Concert. Music Department of the Burroughs Newsboys Foundation. Stanley F. Clement, director; J. Collins Lingo, co-director. (Drawings and paintings to be displayed.) 3.30 Sunday, April 26.

Song Recital. Araxy Odabashian, mezzo-soprano. In costume. Assisted by Nevarte Adrian, concert pianist; Rita Riseman, accompaniment. 8.00 Sunday, April 26.

Spring Musicale — Operatic Concert. Mme. Luisa Tosi, Chairman of the Music Department; Palmira Dellamano, guest pianist. (Boston Ruskin Club Program.) 3.00 Monday, April 27.

The Lowell Lectures

DURING April the courses of lectures offered by the Lowell Institute will be continued in the Lecture Hall of the Central Library as follows:

The Road to Courage: Sources of Morale in Men and Nations. Henry Wyman Holmes, Litt. D., LL.D. *Third Lecture:* "Efficiency: Personal Habits, Traits, and Abilities; Individual Talents and National Tasks; Getting Things Done in a Democracy." 8.00 Friday, April 3. *Fourth Lecture:* "Happiness: Excitement and Routine; Discipline and Inspiration; Drudgery and Luxury; Public contentment and Public Criticism; Standards in a Democratic Civilization." 8.00 Tuesday, April 7. *Fifth Lecture:* "Possessions: Work; the Ideal of Ease and the Ideal of Achievement; Equality, Opportunity, and Leadership; an Educational Perspective on Property." 8.00 Friday, April 10. *Sixth Lecture:* "Beliefs: Thinking, Believing, and Acting; How to Have a Creed and Yet Be Tolerant; the Limits of Tolerance." 8.00 Tuesday, April 14. *Seventh Lecture:* "Loyalties: Success, Status, and Service; the Demands of War and the Challenge of Peace; Is a Democratic World Order beyond the Powers of Human Beings to Maintain?" 8.00 Friday, April 17. *Eighth Lecture:* "Morale as an Aim of Education: Knowledge, Obedience, and Self-Direction; the Problem of Democracy as a Problem of Educational Statesmanship." 8.00 Tuesday, April 21.

A Selected List of Books Recently Added to the Library

SYNOPSIS OF CLASSIFICATION

Open Shelf Room

Bates Hall	*Fine Arts*	*Philosophy. Ethics*
Agriculture	*Foreign Fiction*	*Poetry*
Bibliography. Libraries	*Genealogy*	*Politics & Government*
Biography	*Geography. Maps*	*Psychology*
Business	*History*	*Religion. Theology*
Children's Books	*Local History*	*Science*
Domestic Science	*Medicine. Hygiene*	*Sociology*
Economics	*Military Science*	*Sports*
Education	*Music*	*Technology*
Essays. Literature	*Navigation*	*Travel & Description*

In this list, the books are arranged under subject headings. Those in the Open Shelf Department precede the rest.

The Library is at present engaged in the large task of providing an improved arrangement of its book collections. For most of those in the Central Library, and also at the Business Branch, there is being adopted the form of cataloging and classification in use in the Library of Congress. For the Open Shelf Department and the Young People's Room in the Central Library, and for the thirty general branch libraries, there is being adopted a simplified form of the Dewey Decimal Classification.

During this process it is necessary that many new books be cataloged and classified only in temporary form. They are therefore listed below without call numbers. These books are available for use, however, and readers may obtain their call numbers from the card catalogs in the various departments.

Open Shelf Room

The Arts

Nathan, George Jean. The entertainment of a nation. Knopf. 1942. **791 N284e**
Witty, critical essays on the contemporary American amusement world.

Terry, Walter. Invitation to dance. Barnes. [1942.] **793.2 T329**
A non-technical discussion of the modern dance in America.

Biography

Butler, Charles Henry. A century at the bar of the Supreme Court of the United States. Putnam. [1942.] **92 B985**
The legal experiences of a distinguished family of jurists.

Guedella, Philip. Mr. Churchill. Reynal & Hitchcock. [1942.] **92 C5637G**

Hambidge, Gove. The prime of life. Doubleday, Doran. [1942.] **92 H199**
A middle aged government employee in Washington reflects philosophically on his contented state of mind.

Maritain, Raissa. We have been friends together. Longmans, Green. 1942. **92 M3425**
Memoirs of a spiritual pilgrimage which led the author and her distinguished husband into the Catholic Church.

Oppenheim, E. Phillips. The pool of memory. Little, Brown. 1942. **92 062**
Memories of a happy life as business man, war correspondent and novelist.

Smith, H. Allen. Low man on a totem pole. Doubleday, Doran. 1941. **92 S649**
A newspaperman's irreverent impressions of the major and minor celebrities he has interviewed.

Defense

Leyson, Burr W. The air raid safety manual; what you must know to protect yourself, your family and your home. Dutton. [1942.] **623 L685**

Wachtel, Curt. Air raid defense (Civilian). Chemical Pub. Co. 1941. **623 W114**

Domestic Science

Hawes, Elizabeth. Why is a dress? Viking. [1942.] **646 H391W**
A discussion of the elements that enter into the problem of fashion designing.

McCollum, E. V. and J. E. **Becker.** Food, nutrition and health. McCollum & Becker. [1941.] **613.2 M129**

Fiction

Bowers, Dorothy. Fear and Miss Betony. Doubleday, Doran.
A spinster sleuth does clever detection in this English mystery.

Chamberlain, George A. The phantom filly. Bobbs-Merrill.
A tale of harness racing.

Coles, Manning. They tell no tales. Doubleday, Doran.
While investigating mysterious explosions Tommy Hambledon captures a German spy.

Corbett, Elizabeth. The Kimball collection. Appleton-Century.
A gay family story.

Gregory, Jackson. Border line. Dodd, Mead.
A western about two rival ranch owners and a gang of cattle rustlers.

Kaye-Smith, Sheila. The secret son. Harper.
A complex, slow-moving story of two families of differing social class, told against a background of pre-war Sussex.

Lieferant, Henry and Sylvia. They always come home. Dutton.
Sympathetic family story of Susan and Matt and their five daughters. Sequel to *United we stand.*

Maclean, Catherine. Seven for Cordelia. Macmillan.
Appealing tale of seven children evacuated from the slums of Edinburgh and Glasgow to a Highland farm.

Maurois, André. A time for silence. Appleton-Century.
Short novel of sophisticated provincial French life before the present war.

Pargeter, Edith. People of my own. Reynal and Hitchcock.
Picture of English family life with exceptionally fine characterization.

Rath, Virginia. Epitaph for Lydia. Doubleday, Doran.
Exciting story of a young lady murdered on her way to a detective's office.

Rice, Craig. Telefair. Bobbs-Merrill.
An atmosphere of suspense and eeriness surrounds David Telefair when he visits his uncle in spite of repeated warnings.

Seifert, Elizabeth. Army doctor. Dodd, Mead.
How a young army doctor adjusts himself to military discipline without sacrificing his medical ideals.

Suckow, Ruth. New hope. Farrar and Rinehart.
Charming, but slow-paced, picture of two years of life in an Iowa village.

Tuttle, W. C. The mystery of the red triangle. Houghton Mifflin.
Hashknife Hartley and Sleepy Stevens unravel another mystery.

Yenni, Julia Truitt. House for the sparrow. Reynal and Hitchcock.
A family story told with considerable charm and humor.

History and Travel

Burns, Edward M. Western civilizations; their history and their culture. Norton. [1941.] 901 B9675w

Coole, W. W. and M. F. Potter. Thus speaks Germany. Harper. [1941.] 943t C774

Gessler, Clifford. Tropic landfall; the port of Honolulu. Doubleday, Doran. 1942. 996.9t G392
Colorful history of Honolulu's development as a great commercial city and military and naval base.

Hitchens, Harold L., *editor.* Dec. 7th, 1941: America goes to war. Columbia Educational Books. [1941.] 940.53 H675

Ireland, Tom. Ireland past and present. Putnam. [1942.] 941.5 I65

McGuire, Paul. Westward the course. Morrow. 1942. 990t M148w
A study of the expansion of western civilization in the lands of the south west Pacific.

Morison, Samuel E. Admiral of the ocean sea; life of Christopher Columbus. Little, Brown. 1942. 92 C718

Winston, Robert A. Aces wild. Holiday House. [1941.] 940.544 W783
Wartime experiences of an American test pilot in Europe.

Language and Literature

Brown, John Mason. Accustomed as I am. Norton. [1942.] 808.5 B785
A drama critic's amusing experiences on the lecture platforms of America.

Lee, Irving J. Language habits in human affairs; an introduction to general semantics. Harper. [1941.] 400 H478L

Undset, Sigrid. Return to the future. Knopf. 1942. 839.5 U56R

Wadelton, Thomas D. My father is a quiet man. Coward, McCann. [1941.] 827 W121m

Philosophy and Religion

Coffin, Henry. Religion yesterday and today. Cokesbury Press. [1941.] 204 C675

Larsson, Raymond E., *editor.* Saints at prayer. Coward-McCann. 1942. 248 L334
A chronological collection of prayers since the birth of Christ by the saints, with extracts from their writings on prayer.

Marston, William M. March on! Doubleday, Doran. [1941.] 150 M374
How to face life with courage.

Martindale, C. C. Towards loving the Psalms. Sheed & Ward. 1941. 223 M384

Niebuhr, H. Richard. The meaning of revelation. Macmillan. 1941. 231.N665

Ryan, John and Francis **Boland.** Catholic principles of politics. Macmillan. 1941. 261 R988c
Revised edition of *The State and Church.*

Sayers, Dorothy. The mind of the maker. Harcourt, Brace. [1941.] 201 S274
Commentary on the nature of God as expounded in Christian theology.

Smith, Gerald Birney. Principles of Christian living. Univ. of Chicago. [1942.] 248 S648

Sociology

Corbett, P. E. Post-war worlds. Farrar & Rinehart. 1942. 341 C787

Davis, Shelby C. Your career in defense. Harper. [1942.] 371.42 D254Y
Authentic, up to date information about opportunities in defense industries.

Nall, Torney and Bert **Davis.** Jobs for today's youths. Associated Press. [1941.] 371.42 N172j

Stryker, Perrin. Arms and the aftermath. Houghton, Mifflin. 1942. 330 S928
A study of the economic and social implications of our gigantic industrial mobilization.

Bates Hall

Boston, Mass. Department of Municipal Statistics. The Municipal register for 1041. Boston. 1941. 13 pp.
B.H.503.27=6357.19

Corpus juris secundum. Vol. 28. American Law Book. [1941.] 1236 pp. B.H.565.1

Graham, Philip. A concordance to the poems of Sidney Lanier. Univ. of Texas. 1939. 447 pp. B.H.608.11

Harvard College. Harvard University catalogue. 1941–42. Harvard. [1941.] 1116 pp.
B.H. General Reference Desk

Hinsie, Leland Earl, and Jacob Shatzky. Psychiatric dictionary. Oxford Univ. [1940.] 559 pp. B.H. Cage

Living church annual. 1942. Morehouse-Gorham. [1941.] 524 pp. B.H.642.34

National cyclopaedia of American biography. New York, White. 1941. 506 pp.
B.H.370.1=4340.112

National Probation Association, Inc. The year book. 1941. National Probation Ass'n. [1941.] 470 pp. B.H.501.11

Neff, Emery Edward. A revolution in European poetry 1660–1900. Columbia Univ. 1940. 279 pp. B.H.654.3

New York State, Legislature. Manual for the use of the legislature of the state of New York, 1941. Albany. 1941. 1435 pp.
B.H.641.55

Oxford dictionary of quotations. Oxford Univ. 1941. 879 pp. B.H.940.2

Register and Manual of the State of Connecticut. 1941. Hartford, Conn. Published by the State. 1941. 545 pp. B.H.641.52

Rice, C. M. Dictionary of geological terms. [Ann Arbor, Mich.] 1941. 461 pp.
B.H.440.24

Runes, Dagobert D., *editor*. The dictionary of philosophy. New York, Philosophical Library. 1942. 343 pp. B.H.193.3A

Social Register association, New York. Social register, New York, 1942. Soc. Register Ass'n. 1941. 1015 pp.
B.H.Centre Desk

Social register locater, 1942. Vol. 34. Social Register Ass'n. 1941. 1008 pp.
B.H. Centre Desk

Social register, Philadelphia, 1942. Social Register Ass'n. 1941. 413 pp.
B.H. Centre Desk=F158.22

United States, Acts and Laws. The statutes at large. Vol. 54, Pt. 2. Washington. 1941.
B.H.1002.1

— Civil Service Commission. Official register of the United States. 1941. Washington. 1941. 296 pp. B.H.533.2A

— Nautical Almanac Office. The American ephemeris and nautical almanac. 1943. Washington. 1941. 636 pp. B.H.480.6

— Navy Department. Register of the commissioned and warrant officers of the United States Navy and Marine Corps to July 1, 1941. Washington. 1941. 827 pp.
B.H.533.2G=5950a.60

— Office of government reports. United states government manual. September, 1941. Washington. [1941.] 705 pp.
B.H.533.1A

Universal Jewish encyclopedia, The. Edited by Isaac Landman. Vol. 5. Universal Jewish Encyclopedia. [1941.] 645 pp.
B.H.180.1A

World Almanac, The, and Book of Facts, 1942. World-Telegram. 1942. 960 pp.
B.H. Centre and Reference Desks

Writers' program, New York. A maritime history of New York. Doubleday, Doran. 1941. 341 pp. B.H.484.42
Introduction by Fiorello H. La Guardia.

Agriculture

Scott, Winfield, and Joseph B. Paul. Permanent agriculture; a textbook of general agriculture. Wiley. 1941.

U. S. Bureau of agricultural economics. Revised tentative United States standards for quality of creamery butter, effective April 1, 1938. Washington. 1938.
*HD9278.U5 1938

Bibliography. Libraries

Boston medical library. Report of the president for the years 1933–1940. [Boston. 1941.] *Z733.B745Rp 1933–40
Reprinted from the New England journal of medicine 224: 899-901, 1941.

Brown, Marjorie Dowling. Bibliography and sources of current material for social studies teachers. [Los Angeles.] 1936.

Bryant, Douglas W. Bibliography of tanks and other military track-laying vehicles. Washington. 1941.
The Library of Congress, Division of bibliography. Cooperative bibliographies: no. 1. Mimeographed.

Culver, Dorothy Campbell. Administration and organization in wartime in the United States: a bibliography. Chicago, Public Administration Service. 1940.

Gleason, Eliza Atkins. The southern negro and the public library. Univ. of Chicago. [1941.]

McMurtie, Douglas Crawford. A short title list of books, pamphlets and broadsides printed in Mississippi 1811 to 1830. Chicago. 1936.

Miles, Arnold, and Lowell Martin. Public administration and the library. Univ. of Chicago. [1941.]

[Milne, H. J. M. and T. C. Skeat.] The codex Sinaiticus and the codex Alexandrinus. British Museum. 1938.

Mitchell, Helen S. Keep fit with the right foods: popular books, pamphlets and periodicals on nutrition. American Library Association. 1941.
Reprinted from the Booklist, September, 1941.

Rogers, Paul Patrick. The Spanish drama collection in the Oberlin college library. A descriptive catalogue. Author list. Oberlin College. 1940.

Special libraries association. Abstracts of reports of group sessions held at the Thirty-third annual conference, Bond Hotel, Hartford, Connecticut. [Hartford, Conn. 1941.]

Biography

Single

Douglass, Frederick, *1817–1895.* Life and times of Frederick Douglass, written by himself. New York, Pathway Press. [1941.]
Published for the Frederick Douglass Historical and Cultural League.

González-Prada, Alfredo. Un crimen perfecto; el asesinato del Gran Mariscal Don Augustin Gamarra. New York. 1941.

Heiser, Alta Harvey. Quaker lady; the story of Charity Lynch and her people. Oxford, Ohio, Mississippi Valley Press. 1941.

Johnson, Alan Campbell. Viscount Halifax; a biography. Ives Washburn. [1941.]

Neuman, A. A. Cyrus Adler; a biographical sketch. American Jewish Committee. 1940. 23–144 pp. **E184.J5A19**
Reprinted from the American Jewish year book 5701.

Tacitus, Cornelius. La vita di Giulio Agricola di Cornelio Tacito, tradotta in lingua italiana con un discorso del traduttore intorno la conquista della Britannia fatta da' Romani. Firenze. 1806. xxxiii, 100 pp. **PA6710.A8 1806**

Wixon, Bessie. Be proud of woman; a biographical sketch of Grace Morrison Poole and nineteen of her lectures. Dorrance. [1941.]

Collective

Dartmouth college. Class of 1891. Our book of remembrance, 1891–1941. [Dartmouth College. 1941.]

Johnson, Reginald Brimley, *1867–1932, editor.* Fanny Burney and the Burneys. Stokes. [1926.]

Memoirs

Bercovici, Konrad. It's the Gypsy in me. Prentice-Hall. 1941.
Autobiography.

Hauser, Heinrich. Time was; death of a Junker. Reynal & Hitchcock. [1942.]
These frank reminiscences of a German journalist who was born a Prussian Junker, served in 1918 in the war, and recently emigrated to America, vividly describe the disintegration of the Prussian aristocracy through Nazi domination.

Business

These books are to be obtained at the Business Branch, 20 City Hall Ave.

Attorneys list guide. Baltimore, United States fidelity and guaranty company. Attorneys List Department. [1941.] 572 pp. ****K3.A88**

Carlson, Paul A., *and others.* 20th century bookkeeping and accounting; eighteenth edition. Cincinnati, South-western Pub. Co. [1940.] 531 pp. **NBS**

Clark, Harrison. Swedish unemployment policy — 1914 to 1940. Washington, American Council on Public Affairs. [1941.] 179 pp.
Introduction by Sumner H. Slichter. **NBS**

Craig, David R. and W. W. **Charters.** Personal leadership in industry; 2d edition. McGraw-Hill. 1941. 245 pp. **NBS**

Donham, S. Agnes. Spending the family income; new edition. Little, Brown. 1941. 228 pp. **NBS**

Easton, Alice. Recipes and menus for restaurant profits. Stamford, Conn., The Dahls. 1940. 212 pp. **NBS**

Fairchild's fabrics, trimmings, and supplies directory. v. 35, no. 2. Spring, 1942. Fairchild Pub. Co. 1941. 512 pp. ****TS312.F16f**

Franklin, Jay, *pseud.* Remaking America. Houghton Mifflin. 1942. 287 pp. **NBS**

Grattan, C. Hartley. Introducing Australia. Day. [1942.] 331 pp. **NBS**

Gray, George W. The advancing front of medicine. McGraw-Hill. [1941.] 425 pp. **NBS**

Hoover, T. J. and J. C. L. **Fish.** The engineering profession. Stanford Univ. [1941.] 441 pp. **NBS**

Huff's national fair directory; 1941 official guide and route book. 35th annual edition. Bellefontaine, O., Kinnan. [1941.] 99 pp. ****SF325.H88**

Journal-bulletin almanac, The; a valuable reference book for Rhode Islanders. 56th edition. 1942. Providence Journal. [1942.] 296 pp. ****HA42.P96**

Lazarsfeld, Paul F., and Frank N. **Stanton,** *editors.* Radio research 1941. Duell, Sloan and Pearce. [1941.] 333 pp. **NBS**

Lengyel, Emil. Dakar, outpost of two hemispheres. Random House. [1941.] 312 pp. **NBS**

McKittrick's directory of advertisers. 43d annual edition. 1942. Geographical. New York, McKittrick. [1942.] ****HF5805.M15i**

McLean, Margaret P. Good American speech; completely revised edition. Dutton. 1941. 353 pp. **NBS**

Mangan, Robert E. Appliance advertising and merchandising. Detroit, Business News Pub. Co. [1941.] 164 pp. **NBS**

Martindale-Hubbell law directory, The. 74th annual edition. 1942. Summit, N. J., Martindale-Hubbell. [1942.] 2v. ****K3.M38**

Middleton, Philip H. Railways and organized labor. Chicago, Railway Business Ass'n. 1941. 136 pp. **NBS**

Printing trades blue book . . . Metropolitan edition. Greater New York and New Jersey. 1942. 27th annual edition. New York, Lewis. 1942. 652 pp. ****Z119.P95m**

Ross, John Elliot. Cooperative plenty. Herder. 1941. 204 pp. **NBS**

Sampter, Herbert C. Motion study. Pitman Pub. Co. [1941.] 152 pp. **NBS**

Schmiedeler, Edgar. Cooperation; a Christian mode of industry. Catholic Literary Guild. [1941.] 218 pp. **NBS**

Schuman, Frederick L. Design for power; the struggle for the world. Knopf. [1941.] 324 pp. **NBS**
Maps by George D. Brodsky. Narrative by Frederick L. Schuman.

Seidman, Harold. Investigating municipal administration. Columbia Univ. 1941. 215 pp. **NBS**
A study of the New York city department of investigation.

Shultz, Birl Earl. The securities market and how it works. Harper. 1942. 433 pp. **NBS**

Spilker, John B. Real estate business as a profession; 2d revised and enlarged edition. Cincinnati, Kidd. [1941.] 517 pp. NBS

Standard insurance directory of New England. 1942. Boston, Standard Pub. Co. 1941. 1146 pp. **HG8526.A11.S78

Walton, Albert. The fundamentals of industrial psychology. McGraw-Hill. 1941. 231 pp. NBS

Wolcott, Roger. Informative selling. National Consumer-Retailer Council. 1941. 88 pp. NBS

Children's Books

These books are available in the Young People's Room, Central Library

Akers, Howard J. City government. Row. [1941.] Illus. 48 pp. y35 A315

America in action. Crowell. 1941. 339 pp. y793.1 A512

Bell, Kensil. Coast guard cadets. Dodd, Mead. 1941. yB433c
Life at the United States Coast Guard Academy.

Boylston, Helen Dore. Carol goes backstage. Little, Brown. 1941. yB792c
A young girl seeks a stage career.

Bunn, Harriet. Story of democracy. Row. [1941]. Illus. 35 pp. y32 B942

Chavanne, R. N. David Farragut, midshipman. Coward McCann. [1941.] Illus. 152 pp. y92F239c

Daniel, Hawthorne. Whampoa. Crowell. 1941. yD184w
Mystery tale of the Clipper Ship Era.

Estes, Eleanor. The Moffats. Harcourt, Brace. 1941. yE79m
Entertaining story of family life.

Gaggin, E. R. Down Ryton water. Viking. 1941. yG1335d
A retelling of the Pilgrims' story.

Gall, Alice Crew. and Fleming Crew. Bushy tail. Oxford. [1941.] yG162b
The adventures of a small chipmunk.

Gill, Richard and Helen Hoke. Story of the other America. Houghton, Mifflin. 1941. Illus. 56 pp. y98G475s
Pictorial history of South America.

Harrison, George R. How things work. Morrow. 1941. Illus. 301 pp. y53 H319h
A general book on modern science.

Hewes, Agnes Danforth. Spice ho. Knopf. 1941. y910.4 H598
How the search for spices led men into strange discoveries.

Judson, Clara Ingram. Railway engineer. Scribner. [1941.] Illus. 166 pp. y92 S836j
The life story of George Stephenson.

Lathrop, Dorothy. Colt from moon mountain. Macmillan. 1941. yL353c
An imaginative story of a unicorn colt.

Lenski, Lois. Indian captive. Stokes. 1941. yL573i
Mary Jemison is a famous white girl adopted by the Seneca Indians.

Malcolmson, Anne. Yankee Doodle's cousins. Houghton, Mifflin. 1941. 267 pp. y398 M243

Marsh, Janet. Don't tread on me. Houghton Mifflin. 1941. Illus. yM365d
The story of democracy.

Maynard, Sara. Princess Poverty. Longmans, Green. 1941. y92 F815m
Life of St. Francis and St. Clare of Assisi.

Meigs, Cornelia. Vanished island. Macmillan. 1941. yM512v
The Mississippi steamboating days of the nineties form the background for this adventure story.

Nelson, Rhoda. High timber. Crowell. [1941.] yN429h
A girl's experiences at a logging camp in the Northwest.

Oliver, Simeon. Son of the smoky sea. Messner. 1941. Illus. 243 pp. y92048
Autobiographical story of an orphan boy.

Pyne, Mable. Little geography of the United States. Houghton, Mifflin. 1941. Illus. y973t P997
Colorfully illustrated for younger readers.

Renick, James, and Marion Renick. David cheers the team. Scribner. [1941.] yR413d
A good basketball story for young boys.

Sandys, E. V. Beowulf. Crowell. 1941. Illus. 93 pp. y398 S222b
A retelling of the famous norse legend.

Shore, Maxine, and M. M. Oblinger. Hero of Darien. Longmans. 1941. y929B173s
Life of Vasco Nunez de Balboa.

Thomas, Leslie. Long may it wave. Morrow. 1941. Illus. 64 pp. y929 T458
The story of the flag.

Waldeck, Theodore J. The white panther. Junior Literary Guild. 1941. Illus. 193 pp. y591W158
Life in the jungles of British Guiana.

Yost, Edna. Modern Americans. Stokes. 1941. Illus. 270 pp. y920 Y65
Seventeen biographies of men who have contributed to the welfare of modern America.

Domestic Science

Diat, Louis. Cooking à la Ritz. Lippincott. [1941.]

U. S. Navy Dept. The cook book of the United States navy. 1940. Washington. 1940.

Economics

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More Books

The Bulletin of the Boston Public Library

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More Books

The Bulletin of the Boston Public Library

MAY, 1942

The Ship of Fools
and Other Early Books

THE notes which follow describe another group of incunables acquired within the last few years. They are valuable additions to the Library's collection, because of their contents or typography, or both.

A beautiful copy of the first Latin edition of Sebastian Brant's *Ship of Fools,* Basel 1497, has unquestionably the greatest appeal. This is one of the most famous volumes ever printed. It is a book of satires on the endless follies of the age — of any age; and its 116 illustrations have been ascribed to young Dürer, who at the age of twenty-one spent a year at Basel. The variety and inventiveness of the woodcuts give the stories an enduring pungency. Another fine illustrated volume is the *Seelenwuerzgarten,* with thirty full-page woodcuts, printed by Conrad Dinckmut at Ulm. Some of the pictures are repeated two or three times, since the whole series was made from nineteen blocks. But what are these repetitions compared with those of the first edition, in which one woodcut occurs no less than thirty-seven times! The Rougemont edition of the *Fasciculus Temporum* — a copy of the only book printed in the town — also has thirty woodcuts. The picture of Christ talking to the twelve Apostles, with the portraits of the Evangelists in the corners of the page, is especially impressive.

Several other items have remarkable illustrations. The *Dialogues* of Gregory the Great, printed at the Monastery of SS. Ulrich and Afra at Augsburg, has a frontispiece showing the Pope in conversation with his friend, Peter the Deacon. The copy once belonged to the Monastery, and was bound there. A much coveted little volume is the *Philalethes* of Maffeo Vegio, printed by the great astronomer Regiomontanus at his private press at Nuremberg. The woodcut representing Truth and the Lover of Truth — the first a naked woman bleeding from innumerable wounds and the second, a young man in torn clothing — is altogether Italian in feeling, and was probably suggested by an Italian original. Another Nurem-

berg book, *The News about the Turks,* has as its frontispiece a picture of Sultan Mahomet on his horse. And there is a tract, issued at Erfurt, about the service of the Mass, with a curious woodcut showing what may happen to the careless priest. A mouse is nibbling at the Host, while a fly is falling into the chalice. Finally, the huge folio of *De Planctu Ecclesiae* by Pelagius Alvarus, produced by Johann Zainer at Ulm, has two border decorations which were once singled out by William Morris as among the most splendid specimens of the printer's art.

Indeed, typographically the books described here have much to offer. Besides the *Fasciculus Temporum* and the Erfurt *Negligentiae,* the Library has also acquired a copy of the Praemonstratensian *Ordinale* printed at Lübeck and a copy of the *Manipulus Curatorum* printed at Geneva, thus adding in all four new cities to the collection. A possible fifth is Metz, where Caspar Hochfeder may have printed the *Epistola* of Rabbi Samuel, soon after he transferred his residence there from Nuremberg. Some of these books are extremely rare, existing in only one or two copies in the country; while others, like those made by Johann Zainer and Conrad Dinckmut, will always be interesting because of the excellence of their printing.

From the point of view of contents, too, the new items greatly strengthen the Library's collection. No group of fifteenth-century books, however modest, should be without a copy of the *Ship of Fools;* the book on the Turks discusses an important concern of the times, the menace of Islam; the *Philalethes* is a charming story of the Renaissance; and the *Fasciculus Temporum* was in its day an indispensable historical handbook. In the ecclesiastical section, the *Dialogues* of Gregory the Great, the *Sermons* of St. Bernardine of Siena, and Pelagius's work on the struggle between Pope and Emperor are equally important additions.

These acquisitions were made possible through various trust funds, especially the great Benton Fund.

BASEL

JOHANN BERGMANN

BRANT, SEBASTIAN. Stultifera Navis. [Adapted from the German by Jacob Locher.] March 1, 1497.

Hain 3,746; B.M.C. III, 795; Schreiber 3567; Stillwell B965.

Printed with roman types, in quarto form, 30 lines to a page. It has 148 leaves. The size of a leaf is 212 × 153 mm. In contemporary binding, rebacked. With 116 large woodcuts. Manuscript notes in an old hand.

THE *Ship of Fools* is one of the most famous books ever written: it is with this sentence that almost all articles on the work begin. The volume has indeed exerted a tremendous influence. A chapter in the *Cam-*

bridge Modern History even suggests that "there was no product of humanistic literature . . . which so aided in paving the way for the Reformation."

The book is a collection of satires — one hundred and sixteen in all — on every imaginable variety of folly. The first is, quite properly, on book collectors, and the last on fools who despise wisdom. In between are satires on pride, lechery, envy, avarice, prodigality, gluttony, drunkenness, improvidence, deceit, fault-finding, fickleness, corruption, and all the other vices the author could think of. There is no special order in the arrangement. The poems are gathered together without regard to their content, although one could assemble in every case three or four which bear on the same subject. What gives unity to the book is the common theme, folly, and the device of the ship, which especially appealed to the popular imagination.

Sebastian Brant, a professor of law at the University of Basel, published his *Narrenschiff* in 1494, in his thirty-sixth year. The work met with an enormous response in Germany, as much for its illustrations as for the text, for every chapter was provided with a woodcut occupying the larger part of a page. These woodcuts may justly be regarded as opening a new era in book illustration. The eighteen hundred woodcuts of the *Nuremberg Chronicle,* published only two months before, were still entirely imaginary, as were those of most books, with the notable exception of Breydenbach's *Itinerarium* and the *Hortus Sanitatis,* which correctly depicted cities, plants, and animals. But here we have for the first time a book in which the illustrations completely convey the message of the text, render the satire doubly pungent. Undoubtedly the buyers were just as much carried away by the pictures as by the poems. As Brant wrote in his preface:

> Many fool doctors come into
> The pictures I have made:
> If there is anyone who scorns the text
> Or perhaps could not read it —
> He sees in the painting indeed his nature
> And finds in it what he is,
> Whom he resembles, and what he lacks.

The expression "the pictures I have made" has led some to believe that Brant himself made the drawings — a theory which is now discarded. But certainly the author and the illustrator must have worked hand in hand. In addition, the author had coöperated closely with the printer. Every poem is so calculated that the woodcut occupies the same position: there is a motto of four lines (three in the original) above the picture, while the first four lines of the story begin beneath. Considering that a page has thirty lines, each poem consists of 34, 64, or 94 lines.

The *Narrenschiff* was instantly reprinted at Reutlingen, Nuremberg, Augsburg, and Strassburg, and five other editions were published before

the end of the century. However, the work owed its world-wide success to its Latin adaptation by Jacob Locher, Brant's former pupil and by then himself a professor at the University of Freiburg. In his countless prologues, epilogues, addresses, and eulogies Locher hammered in the idea that his version was a translation, and as such it has been accepted ever since. Yet a comparison of the Latin text with the German original has convinced Father Aurelius Pompen that the *Stultifera Navis* has "very little in common" with the *Narrenschiff* except the woodcuts. "A third part of the idea, a tenth part of the sarcasm," he wrote, "is only a rough estimate. But to this must be added that of all Brant's innumerable vernacular expressions and comparisons and proverbs hardly anything was translated by Locher." However, the English scholar's statement, although factually correct, may be an exaggeration. For more than anything else, the underlying conception counts in this book. And this was Brant's.

The title-page of the *Stultifera Navis* differs from that of the *Narrenschiff*. Its upper half consists of a woodcut showing the Ship of Fools. The boat is jammed, and one fool is falling overboard. Underneath, the lengthy title reads: "The never sufficiently praised Ship of Fools; by Sebastian Brant. Recently composed in the vernacular, in common speech and rhyme, as a safe and convenient guide and mirror to those desiring to avoid the paths of all mortal folly. And now translated into Latin by Jacob Locher, known as Philomusus, a Swabian, and carefully revised by Sebastian Brant. 1497." The work left the press on March 1, 1497. Like the German original, it was reprinted four times in the same year, and three more editions appeared in the next. It immediately gave rise to three French paraphrases, while two English versions appeared in 1509.

In his prologue, written like all his other addresses in high-flown language, Locher states that Brant had undertaken his work for the benefit of mankind. "As the Narragonia or the Ship of Fools," he goes on, "which you might aptly call a satire, seemed necessary for all nations, I thought it worth while to translate it into Latin, so that it could be understood by the French, the Italians, the Spaniards, the Pannonians, and the Greeks." Besides a new chapter on the beghards and beguines, Brant contributed an exhortation and a letter to the volume. In the first he mentions that he himself had intended to translate his work into Latin and had even made a beginning, but had been sidetracked by other business. "Then I handed over my work to you, dear Jacob," he writes, "in preference to all others." In the letter he expresses his satisfaction with Locher's work. "You have persuaded me," he says, "to look through and correct your translation. I have done what I could; your master is proud of your talent."

The first poem, "De inutilibus libris," is among the best-known. Bibliomania was already rampant, so much so that Brant regarded the

collector as "the foremost fool." "I have many books," the man boasts, "but I will not read them, lest I should lose my wits. I can hire someone to study for me." Locher's text here follows the original more closely than anywhere else. The poem on useless study assails both students and professors. The former waste their time in rioting and the latter on trifling matters. For the professors themselves do not understand the meaning of real knowledge. Origen was right in comparing them to the frogs and gnats that tormented Egypt. The passion for astrology is lashed in "De cura astrologiae." The chapter on geography is especially interesting. Brant, writing a few months after Columbus's return, records that "the Portuguese and Spaniards have found the Golden Isles with naked inhabitants." Locher cuts the story short, yet he points out that Pliny and Ptolemy made mistakes, because unknown countries have been discovered since, "as by Ferdinand, king of Hesperia occidua," and that "innumerable people have been found on the wide sea."

But these are only a few of the chapters — those having to do with books and bookmen. Richard Muther's description of some of the woodcuts may serve also for an indication of the contents:

> The book fool sits in his library with spectacles on his nose, a feather-duster in his hand, gazing at the bindings of his books which he neither needs nor understands. The miser is counting his treasures, while two beggars cry at the door, "Merciful gentleman!" The fashion fools cut their coats short, wear broad laces on their slippers, and curl their hair. The old dandy still wants to enjoy the world. The child fools ruin their offspring through their senseless indulgence. The foolish boy is eagerly listening to a fool standing before him, although he holds a book which could tell him everything. Venus drags almost all in her tow, as she comes along accompanied by Cupid, a monkey, a donkey, and death. The contractor, who has not figured out his costs in advance and now is short of money, is deserted by the mason and carpenter. The rich man is looking at his chest filled with gold, while dogs are licking the sores of the poor on the street. The foolish huntsman thinks that he can catch two hares at the same time with his blowing. In a landscape a fool is struggling in the sedgegrass, although a good road runs nearby. Another who has been arrogant in his good luck is looking out of the window, but the hand of God strikes with a hammer on the roof and flames burst forth below. A third has left his reformation until the last hour, and now he is on his death-bed and his wife and a fool point their fingers at him. He who is not contented with one office and one benefice resembles the donkey laden with many bags and breaking down on the way. He who believes that by watching over her he can make his wife stay virtuous is breeding grasshoppers in the sun or pouring water into a well. He who insists on carrying out his own will at all times is like one who wants to take out a bird's nest but tumbles from the tree. He who is ill and does not obey his physician has no right to complain of his pain. He who wants to carry out a project and talks about it beforehand might as well set up a fowler's net and sit down beside it. So it goes on.

The page reproduced in this issue is from the poem entitled "Anger over

Trifles." The woodcut shows a fool on the back of an ass which he is goading savagely, while his wife tries to hold the animal back by the tail. He loves to frighten people, barking like a dog, while everyone says, "Look at the fool losing his temper!"

The *Narrenschiff* has two frontispieces and 113 illustrations, six of which are repeats. The *Stultifera Navis* has only one frontispiece, but three additional illustrations. One shows Diogenes and Democritus, accompanied by two fools, holding a globe; another, a sleeping soldier who sees in his dream a naked young girl and an old nun; and the third, a naked woman standing between two men, who play on a guitar and the harp. The artistic value of the series is on a very high level. "The movements," Muther writes, "are free and natural, perspective has not been neglected, the expressions on the faces are strikingly truthful, a number of groups are very dramatic, and certain scenes are among the best caricatures that ever were made." But he, too, points out that the cuts must have been executed by three or four artists of unequal competence.

Who was responsible for these woodcuts? The question is still somewhat of a mystery. Earlier art historians ascribed them to Brant himself; but already Friedrich Zarncke, the first thorough-going editor of the *Narrenschiff,* had declared against the theory. Writing in 1854, Zarncke thought that the attribution to Brant was impossible, if only for the reason that the woodcuts in the *Ritter vom Turn,* published at Basel in 1493, were made by the same artist, and Brant had no connection whatever with that book. On the other hand, he suggested, Brant might have occasionally tried his skill at pictures, and he certainly must have given all the directions for the drawings of the *Narrenschiff* in regard to the figures, situations, and groupings.

The strongest arguments, based on both external and internal evidence, seem to support Dürer's authorship. Daniel Burckhardt in 1892 called attention to the fact that during his *Wanderjahre* Dürer spent considerable time at Basel, where he was in contact with several printing houses. At the University he became acquainted with Sebastian Brant, and made a woodcut depicting him at prayer. (The silverpoint portrait of the scholar dates from 1520.) There is still preserved at Basel a wood block of St. Jerome, used in an edition of his *Epistles* in 1492, which has Dürer's authentic signature on the back. And as to the forty-four woodcuts in the *Ritter vom Turn,* they have already the qualities that might naturally be identified with Dürer's. It is interesting to note also that after the spring of 1494, the time of the artist's return to Nuremberg, no important illustrated books appeared at Basel. (The three new woodcuts appearing in the *Stultifera Navis* are considered inferior to the others.)

Werner Weisbach agrees with Burckhardt that the larger part of the illustrations of the *Ship of Fools* and the *Ritter vom Turn* were made by the same man, who excels most contemporary illustrators. However, he

XLVI

De iracundia ex leui cauſa.

Aſſiduis flagris tardum qui pungit aſellum:
Sępius ad longas corruit auriculas.
Ira breuis furor eſt: nil indignatio prodeſt:
Sincerę mentis eſt inimica minax.

De iracun
dia ex leui
cauſa.

Hic fatuus ſemper pigrum conſcendit aſellum:
Turbida quem motu concitat ira graui.
Latrat & exclamat circū ſe more canino:
Nec verbum placidum toruus ab ore vomit.

Sene. de ira.
Valerii. li. 4.
Prouer. xxii.
Iacobi .i.
Eccle. xxx.

A Page from "The Ship of Fools," Printed at Basel in 1497
Facsimile in Original Size

ascribes them to an unknown artist, whom he designates as "the Master of Bergmann's Office." The rest of the series he divides into smaller groups, done by different hands, but all more or less typical of the local Basel technique.

The problem is complicated by the fact that the drawings do lack uniformity, some being angular and others more rounded in character. "Granting the probability," Arthur W. Hind remarks, "that the design and cutting of the *Narrenschiff* series were spread over a longer period than the less numerous and more uniform designs of the *Ritter vom Turn*, I think that the development from angularity to more sensitive and significant methods of design might easily allow certain sections of the work, apparently divergent in style, to be by the hand of the one artist who was responsible for the *St. Jerome*." This means Dürer. Yet Mr. Hind is still hesitant, though most writers today regard the drawings as Dürer's.

The Library's copy is in splendid condition; all the woodcuts except the first three are uncolored, and the impressions are fresh and clear. It once belonged to the Monastery of St. Magnus at Füssen in southern Bavaria, as two old inscriptions show. The lining of the front cover has in addition six lines of Latin verse in a sixteenth-century hand. The poem displays the high esteem in which Germans and Italians held one another at the time. "The Italians say," it runs, "that the Germans are sunk in stolid drunkenness and their senses are steeped in wine. But you Italians . . . you are sinning against the laws of nature and the claims of morality. Which is worse, I ask you, Italian fools — Bacchus holds us captive, while you are enslaved by Venus."

Bought in April 1941.

JOHANN AMERBACH

PHILELPHUS, JOANNES MARIUS. Epistolarium. 1489.

*Hain *12,974; B.M.C. III, 752; Stillwell P566.*

Printed with roman types, in quarto form, 33 lines to a page. It has 160 leaves; the last, a blank, is missing. The size of a leaf is 214 × 150 mm., and the printed text measures 151 × 108 mm. In contemporary binding.

JOANNES MARIUS (Giovanni Mario) PHILELPHUS was the son of the great humanist Franciscus Philelphus (Filelfo). He was born in Constantinople in 1426, but when a year old was brought to Italy and spent his childhood at Bologna and Milan. Barely more than fourteen, he went off to Constantinople, where he was favorably received by the Emperor and his father's friends. On his return two years later, he stayed for a while at Milan and then joined the court of René d'Anjou at Marseilles. In the early 1450's he was back again in Italy, wandering from one city to another engaged in teaching and writing poetry. In 1468 he

wrote a life of Dante. His present work, *On the Art of Letter-Writing,* he composed in 1477 while at the court of the Duke of Urbino. In his dedication to Ludovico Mondello he apologizes for possible errors or negligence in style, because he did it all in twenty days. He died three years later at Mantua.

There are models for eighty kinds of letters in the book, starting with a letter of recommendation and continuing with letters of condolence, congratulation, persuasion, dissuasion, admonition, love letters, and so on. A short discussion of grammar precedes the text.

The work was first printed in Paris in 1481. It includes an exchange of epistles between Ludovico Mondello and Octaviano Ubaldino, a brother of Duke Federico da Montefeltro, written in the spring of that year. Mondello, a Minorite brother and a descendant of a noble house, was a former pupil of Mario Filelfo; it was for him that the *Epistolarium* was composed. Then resident in Paris, he wanted to publish the manuscript, hoping that "it would secure the admiration of the whole clerical and academic world." Ubaldino heartily approved of the plan, and remarked that the shortcomings of style might readily be excused in a work meant for private use.

This was the only work by Mario Filelfo that appeared in print in the fifteenth century. The *Epistolarium,* however, was very successful. It was published seven or eight times. Johann Amerbach issued an edition in 1486. The present volume is a page-for-page reprint.

Bought in February 1936.

ST. BERNARDINE OF SIENA. Quadragesimale. Not after 1490.

*Hain *2,834; B.M.C. III, 751; G.W. 3,882; Stillwell B301.*

Printed with gothic types, in two columns, 54 lines to a column. It has 254 leaves. The size of a leaf is 305 × 210 mm., and the printed text in a column measures 218 × 68 mm. In an old monastic binding.

IN fifteenth- and sixteenth-century Italian art — in the works of Sano di Pietro, Benedetto Bonfigli, Pinturicchio, and others — St. Bernardine of Siena is usually depicted as holding a square or sometimes circular tablet on which the name of Jesus, the letters IHS, is surrounded by a golden halo of flames. The veneration of the Holy Name, now universally celebrated by the Church, was first introduced by Bernardine — an innovation which many of his contemporaries regarded as heresy, and for which he was tried and acquitted by the Pope.

The son of a noble family, Bernardine was born in 1380 at Massa, thirty miles from Siena. He lost his parents in his childhood and was brought up by pious aunts. Even as a youth he showed his deep religious feelings, and when in 1400 Siena was visited by a dreadful plague he took charge, with a few companions, of the chief hospital of the city.

Two years later he joined the Franciscan Order; after a stay at the convent of Colombaio, he founded a small monastery on Mount Capriola, separated from Siena by a ravine and with a beautiful view over the city. Here he spent a number of years in study and meditation, occasionally preaching in the neighboring villages. Little is known about this period of his life. In 1417, when his real missionary work began, he was guardian of the monastery at Fiesole. As if obeying a voice, he decided to leave his native Tuscany and preach throughout the country. His zeal and eloquence at once won the admiration of his hearers. A few weeks after his arrival at Milan he was invited to deliver the daily Lenten sermons in the cathedral, and during the next years he visited all the larger cities of Lombardy, Venice, Umbria, and the papal states. Maphaeus Vegius, the humanistic scholar, and Aeneas Sylvius, the future Pope Pius II, testify to the fascination which he exerted upon the audience. His simple style abounded in imagery and his voice was clear and resonant, while his countenance, resembling in this St. Francis himself, was always joyous. Gifted with the power of improvisation, he adapted his sermons to different gatherings. They were full of homely asides, prompted by the moment. When expounding weighty matters, he readily stopped to reproach some women for their noise, to exhort people not to wrangle over seats, or to ridicule others who were leaving before the end. Many of the addresses are interwoven with amusing fables. The rumors of his miracle-working powers, of course, greatly added to the attraction. He usually spoke in the early morning, after Mass, and often for hours at a stretch. When he talked outdoors, the crowd sometimes numbered twenty or thirty thousand.

Unfortunately, the sermons contained in the present volume offer little to explain the immense popularity of the Saint. There are sixty-six pieces in the book, but they are tracts rather than living speeches. They treat of the usual subjects — blasphemy, slander, lying, and other vices; piety and penitence; and Christ's Passion and the mysteries of the sacraments. Like many dissertations of the scholastics, they are divided into numerous chapters and articles. Père de la Haye, the seventeenth-century editor of Bernardine's *Works,* counted in the sermons 3,952 quotations from the Old and 2,655 from the New Testament. It would be difficult to grow enthusiastic about these endless, dry discourses. The point, however, is that they are not really sermons, or rather they are sermons only in name. They were written in the study and were never delivered.

The *Quadragesimale* was composed by the Saint between 1433 and 1436, years which he spent again in retirement at Capriola and which he devoted to the translating and editing of his sermons. In this he followed the practice of most other preachers of the age. Naturally they all spoke Italian to their audiences; Bernardine mentions that whenever he went to a new place he first of all tried to master its peculiar dialect, in order

to get close to the people. How would it have been possible otherwise to hold the attention of the populace in a market place or at the crossroads of a village? Yet these same preachers were reluctant to have their sermons published in Italian. The manuscripts were intended for fellow preachers, and therefore had to be put into the "proper" literary form. Undoubtedly they used many Biblical quotations in their speeches too, but hardly such a vast number as in their written tracts. For the latter served also as guides for the priest, who could skip parts at pleasure. Happily, there exists also a collection of the Italian sermons of St. Bernardine. These *Prediche Volgare,* forty-five pieces in all, were taken down, apparently in shorthand, by a certain Benedetto. With their freshness and vivacity, they amply justify the reputation of the Saint. Some historians of literature place him among the finest prose writers of medieval Italy.

The original inspiration of the great preacher breaks at times even through his learned Latin. There is, for example, that long, touching passage in the sermon on the Resurrection, in which he describes Mary Magdalen coming at dawn to the sepulchre and searching in vain for the body of Christ. The apostrophes to poverty and charity, in several of the sermons, reflect the purest Franciscan spirit. Similarly, Bernardine's power for invective is fully revealed in his outbursts against gambling, or the immodest fashions of women.

From 1438 to 1442 Bernardine served as vicar-general of the Order of Strict Observance. Released from his duties, he went again from city to city — "percorre l'Italia, portando Gesu," as an old chronicle records. He started his last tour from his native town and the Duomo of Siena; and death overtook him at Aquila in May 1444. Such was his fame for saintliness that barely six years later he was canonized.

This is the first edition of the *Quadragesimale,* which was also printed, about the same time, at Lyons. The copy, as an inscription on the title-page shows, once belonged to the Convent of St. Wolfgang at Pupping in Upper Austria. Later the volume was transferred to the Augustinian Monastery of St. Florian at Enns, also in Upper Austria.

Bought in June 1937.

NICOLAUS KESLER

CORVINUS, LAURENTIUS. Cosmographia. Not before 1496.

*Hain *5,778; B.M.C. III, 772; Stillwell C836.*

Printed with roman types, in quarto form, 38 lines to a page. It has 57 leaves; the last, a blank, is missing. The size of a leaf is 196 × 135 mm., and the printed text measures 160 × 104 mm.

THIS is a textbook containing brief descriptions of the maps of Ptolemy *(Cosmographia dans manuductionem in tabulas Ptolemaei).* As the title-

page promises, it shows "all the habitable regions of the earth; the different races of men, living in manifold ways and conditions; a list of the animals in various provinces; islands, rivers, and mountains; and very many other things worth knowing."

Laurentius Corvinus was a German humanist. Born in 1465 in Silesia, in 1488 he became a teacher at the University of Krakow, where he formed a close friendship with Conrad Celtes and was afterwards employed as city clerk at Breslau, a position which he held until his death in 1527. Besides some original verse, he wrote textbooks on Latin style and poetics, such as his *Latinum Ydeoma* and *Hortulus Elegantiarum*.

The editor of the volume was Henricus Bebel, a former pupil of Corvinus at Krakow. Bebel himself taught at Basel and later at Tübingen. A friend of Reuchlin and Erasmus, he was regarded as one of the best German Latinists of his time. His treatises *De Abusione Linguae Latinae* and *Ars Versificandi* bear witness to his learning. But he had also a considerable popular success as author of a volume of *facetiae*, in which he assailed the Jews, the ignorance and corruption of the clergy, and the arrogance of the nobility. He contributed to the book some dedicatory poems to Hartmannus de Eptingen, a canon at Basel. The latter, in his turn, addressed a number of elegiacs to Corvinus; and thus with this high poetical and scholarly recommendation the book made its way into the world. Unfortunately, although it appeared three years after the publication of the Columbus Letter, Corvinus's *Cosmographia* had not a word to say about the discovery of the Islands beyond the Ganges.

Bought in May 1939.

NUREMBERG

JOHANN MÜLLER OF KÖNIGSBERG

VEGIUS, MAPHAEUS. Philalethes. c. 1474.

*Hain *15,925; B.M.C. II, 457; Schreiber 5,415; Stillwell V 100.*

Printed with roman types, in quarto form, 30 lines to a page. It has 12 leaves. The size of a leaf is 208 × 144 mm., and the printed text measures 140 × 89 mm. Bound in red morocco by Zaehnsdorf.

THE reputation of Maffeo Vegio, one of the most distinguished Italian humanists of the early fifteenth century, rests on two accomplishments. As a youth of twenty-two he wrote a sequel to the *Aeneid* which, known as the "Thirteenth Book," was usually printed with the original for two centuries and was translated into several languages. Its English version, by Thomas Twyne, first appeared in 1583. Vegio's supplement is a work of merit, although, as might be expected, his hexameters are overloaded with rhetorical passages. Perhaps an even more

lasting work of his was the *De Educatione Puerorum,* which some regard as the most important contribution of Humanism to pedagogy.

Vegio was one of those rare scholars, who, although imbued with classical literature, were also genuinely religious. Born at Lodi in 1406, he studied and afterwards taught at the University of Pavia. He became a close friend of Aeneas Sylvius, later Pope Pius II, as also of Lorenzo Valla, and other humanists. Pope Eugene IV invited him to Rome, and appointed him a papal secretary and then a canon of St. Peter's, an office which he held until his death in 1458. A great admirer of St. Augustine and his mother St. Monica, Vegio composed various offices in their honor.

The *Philalethes* is an allegory written in the form of a dialogue between Truth and the Lover of Truth. Philalethes, ragged and downcast, meets Veritas, also in a sad state, on a lonely road. Each has been looking for the other, and each learns the other's identity with joy. Veritas complains that she is all wounded and bleeding from the cruelties of mankind, and Philalethes replies bitterly that he has fled to the wilderness for the same reason. Then Veritas goes on to explain how, after Harmony, Peace, Justice, and several other heavenly messengers had all been rejected by men, she had come last, to suffer the same fate. Philalethes asks who have injured her most: actors, or astrologers, or false philosophers, or poets? Not poets, Veritas replies indignantly; there is no group which honors her more. The true poet's gift is more divine than human, and she has no praise too great to bestow upon him. After some coaxing, however, she relates her unhappy adventures. The sailors beat her, the farmers hurled their implements at her, the priests buried her in a heap of books, while the merchants, the women, the doctors, and the craftsmen pelted her with anything they could lay their hands on. At the end, Philalethes begs her to come and share his simple pastoral life, whose pleasures he describes with an enthusiasm which is strongly reminiscent of the *Georgics.* And so the two go off together.

Vegio dedicated the story to his younger brother Eustace. "As others give their brothers gold and jewels," he remarks, "I adorn you with gifts which endure for ever, while those things are only fleeting." The book was first printed in 1472 at Cologne. For some time it passed for a work of Lucian.

This is one of the ten items printed by Regiomontanus at his private press at Nuremberg. The typography, with two large woodcut initials composed in the ribbon style, has an Italian feeling. But especially Italian is the full-page woodcut representing Philalethes as a youth in torn clothing, holding a laurel branch in his right hand, and Veritas as a woman with wings, her body covered with innumerable wounds. In the background is a hill to the left and a forest to the right.

Bought in February 1939.

GEORG STUCHS

DIRECTORIUM SALISBURGENSE. Not before 1497.

*Hain *6,269; B.M.C. II, 472; Stillwell D220.*

Printed with gothic types in quarto form. The number of lines on a page is irregular, but averages 36. It has 208 leaves; the size of a leaf is 207 × 146 mm., and the printed text measures 145 × 102 mm.

THE book is a sort of perpetual calendar for the feasts of the church. It begins with the rule for a year in which Septuagesima Sunday falls on January 18 and Easter, consequently, on March 22, the earliest date on which it can be observed; and it ends with the rule for a year in which Septuagesima Sunday falls on February 21 and Easter on April 25, its latest possible date. This makes thirty-five calendars in all.

The volume was compiled by Leonard, dean of the church of Salzburg, with the help of Johann Waginger, who is described merely as "a learned and devout man." The compilers, as they state, wished to wipe out from the diocese the current evil of saying the offices carelessly and improperly.

At the end of the book there is another calendar prepared by one Andreas von Trautmannsdorf. This is condensed into two dials, the first giving the feasts from 1497 to 1515 and the second those from 1516 to 1534. The arrangement is ingenious. Each dial consists of four circles. When the hand of the indicator points to the Golden Number of a given year which appears in the circle nearest the center, in the second circle will be found the dominical letter; in the third, the date of Easter; and in the fourth, the month in which it occurs. At the same time, the other end of the indicator will show the date of Easter for the preceding year. Septuagesima will come nine Sundays before Easter; the fifth Sunday after Easter will be Rogation Sunday, and the seventh, Pentecost.

The binding is in unusually fine preservation. The metal corner and center bosses are intact. On the front cover is a center panel of interlaced strap-work, with an outer border in a conventionalized floral pattern. At the top is stamped the word "Directorium."

Bought in March 1937.

PETER WAGNER

JOERG VON NUERNBERG. Nachricht von den Türken. 1500.

Hain 9,381; B.M.C. II, 466; Stillwell J198.

Printed with gothic types, in quarto form, 35 lines to a page. It has 78 leaves; the size of a leaf is 208 × 152 mm., and the printed text measures 153 × 93 mm. Bound in wooden boards and half leather.

JOERG VON NUERNBERG, as he informs us in his very first sentence, was "master of guns" for the Pope. He received his appointment from

Sixtus IV and still held the position in 1500, the year of his writing. He also states that he lived thirty years among the Turks. When sent by them to Alexandria to survey the land there, he met some Franciscan monks to whom he revealed his identity, and with their help he escaped to Italy. The book, according to the introduction, offers information about the origin of the Turks, the rule of the sultans, the Mohammedan religion, and the manner in which the Turks wage war and treat their captives.

The larger part is devoted to contemporary events. In 1452 Constantinople was besieged and fell within a year. "The cursed Turk, when he had taken the city," Jörg quotes Cardinal Isidorus, an eye witness, "beheaded the emperor with all his kin, knights, and nobles; and had a number of men bound in irons, and with ropes around their necks had them led outside the city where they were sold or slaughtered like hens." The beautiful church of Santa Sophia was ruined. After completing the devastation of Constantinople, the Turks destroyed the city of Pera. Then they marched on to three cities of the Danube — Periston, Vorobin, and Belostaden — with the purpose of over-running all Hungary. They also fitted three hundred galleys and twenty large ships against Italy. In 1471 they took the city of Nigripont or Chalcides through the treason of a Venetian captain. "Many beautiful Christian women took part in that battle, fighting like Amazons."

The siege of Rhodes in 1480 holds an important place in the narrative. Treason played its part here also. The Turks attacked with a force of a hundred thousand men and the fortunes of the battle fluctuated. August 28 was the critical day. When the fighting raged the fiercest, the Turks suddenly saw a vision of a golden cross and a beautiful virgin with a shield. Frightened, they fled. In the jubilee year of 1500, seeing that the Christians were divided among themselves, they made war against Venice, attacking Modon in Morea and forming a great armada in the Gulf of Lepanto. The battle was so terrible that the sun was obscured at noon by the flying arrows.

After the chronicle of events follows an account of Mohammed, drawn largely from the *Speculum Historiale* of Vincent of Beauvais. The Turks, according to the writer, are descendants of Abraham's wife Hagar, although out of arrogance they call themselves Saracens, as if they were descended from Sarah. In discussing the Mohammedan religion, Jörg relies on a tract by Petrus Alfonsus and a compilation by the Dominican friar Bartholomaeus. The volume also includes descriptions of different peoples — Jews, Greeks, Syrians, Armenians, Georgians, Indians, and so on. The author betrays a good deal of theological knowledge for a gunner; at least, he seems much interested in the ritual differences of the Eastern churches. The last section is a lament over the Holy Land, with a plea to the Emperor Maximilian and the Christian princes for its redemption.

The frontispiece shows Sultan Mahomet on his horse. The back-

ground is a bay, with a fortress on the left, mountains in the distance, and a ship riding on the water.

Bought in October 1941.

AUGSBURG

MONASTERY OF SS. ULRICH AND AFRA

GREGORY I. Dialogi. [With five other works.] 1473.

*Hain *7,970; B.M.C. II, 332; Stillwell G369.*

Printed with gothic types, in folio form, 29 lines to a page. It has 193 leaves, the first and last blank. The size of a leaf is 313 × 212 mm., and the text measures 199 × 125 mm. Large initials painted in red.

GREGORY THE GREAT, austere and dignified, was the chief founder of the medieval Church. Every letter in his vast correspondence with the clergy reveals in him the ecclesiastical statesman — the organizer and administrator. The *Dialogues,* his most popular work, represents him in a different light. Written in moments of relaxation, these stories of the lives and miracles of Italian saints have a greater ease and charm than the official epistles.

The title of the collection is derived from the fact that the stories are cast in the form of conversations which the Pope held with his friend Peter the Deacon, probably the same Peter who was manager of the papal estates in Sicily. The simple questions of the interlocutor help to dramatize the stories. The narrative opens in a garden where the Pope, weary of his cares, has retired, wistfully remembering how much happier he was while he lived in a monastery. His sorrow is increased by the thought of certain notable men who have abandoned the world and attained sanctity. Peter remarks that he does not know of anyone in Italy who wrought miracles. Thereupon the Pope assures him that the day would not be long enough to relate the deeds which he himself has known or heard about from virtuous and credible persons. He does not doubt the testimony of these venerable men: "For sure I am," he said, "that St. Luke and St. Mark learned that gospel which they wrote, not by sight but from the report of others." And so, upon Peter's entreaty, he begins his first story about Honoratus, Abbot of the Monastery of Funda, who even as a young man was so abstinent that he refused to eat meat; jeered at by his own parents, he was fed on a fish that strangely appeared in the bucket of the well.

The volume is divided into four parts, the second being entirely devoted to the life of St. Benedict. The stories relate visions, prophecies, and miracles. The visions, as Dr. Dudden remarks, are such as modern psychologists would delight in explaining; indeed, Gregory himself

states that many of them were of natural origin. "Some dreams are caused," he says, "by the repletion of the stomach." The prophecies are uttered either by the dying or by saints. "Sometimes the soul, by reason of its subtle nature, foresees somewhat of the future." It has been observed, however, that the alleged prophecies recorded by Gregory had already been fulfilled when he wrote — with two exceptions, about the end of the world and the destruction of Rome, which proved inaccurate. As to the miracles, it is noteworthy that Gregory made at least an attempt to investigate them.

The main interest of the *Dialogues* is not in the message of the stories, but in the light which they throw upon the age. Life in the monasteries especially is described in great detail, showing how the monks labored in the fields, cared for the sick and the poor, and attended to the churches. Most of them were estimable men, but there were also hypocrites and downright sinners among them. Many were pious and humble, but some were vain and ambitious. The belief in demons was by that time universal. The *Dialogues* is one of the earliest genuine products of the Middle Ages.

The *Vision of Tundal* — like those of St. Paul, St. Brandan, and others — was a characteristic creation of the twelfth century. Tundal was a handsome and rich young Irish knight, who was more concerned about the pleasures of this world than the salvation of his soul. During a feast he suddenly collapsed, and seemed dead. For three days and three nights he was laid out in his coffin, when he suddenly returned to life. From then on he was a changed man. He gave all his worldly possessions to the poor and decided to perpetuate his vision for the edification of others. The monk Marcus, who heard the story from Tundal himself, wrote it down during a stay at the cloister of St. Paul at Regensburg, at the instigation of the Abbess Gisel. His Latin was soon translated into all languages, some in prose and others in verse. The *Vision of Tundal* is remarkable because the experiences of the Irish knight have at times a close resemblance to the Arthurian legends, and because they undoubtedly influenced Dante in his *Divine Comedy*. Tundal knew the tortures of Hell as well as the joys of Heaven. Under the guidance of an angel he went through the terrible valley, encountered the monstrous beast, saw the furnace vomiting huge flames, met Satan and his companions, heard the story of King Cormac, and finally witnessed the glory of the saints.

There are, in addition, four short pieces in the volume. In the first the Venerable Bede writes about Bishop Forsee. At one time the bishop appeared to have died, whereupon the angels and devils struggled for his soul until the Lord himself decided the dispute. The bishop's soul was led back to his body, and he lived a very long life. A story from the *Speculum Mundi* relates how, at the order of a wicked bishop in Sicily, a

virtuous priest was seized and thrown into the crater of a volcano. The priest, however, took the Host with him, and wandering in the depths of the volcano, he encountered one beautiful place after another — a meadow, a garden, a cathedral, a charming city, and so on. In a dazzling palace he recognized the brother of the bishop, who explained to him that all those outwardly fair places were really vile. Through God's help, the priest returned and gave a warning message from the brother to the bishop, who repented. The familiar *Ars Moriendi* teaches "how to die well." The idea is that a good Christian should be ready when God calls him. He must free his soul of doubt, despair, and ambition; medicine for the soul is more important than medicine for the body. The work contains many quotations from the Old and New Testaments and the Church Fathers. Finally there is a *Tractatus Quatuor Novissimorum* dealing with death, the Last Judgment, hell, and the everlasting glory. All must end, so men should contemplate eternal things, and do good works.

The frontispiece represents Pope Gregory and his Deacon Peter, sitting in a vaulted chamber and engaged in conversation.

An early manuscript note states that the volume once belonged to the Monastery of SS. Ulrich and Afra; there is also a seventeenth-century bookplate of the monastery on the inside cover.

Bought in October 1941.

COLOGNE

ULRICH ZEL

ST. CYPRIAN. De Duodecim Abusivis Saeculi. Not after 1472.

*Hain *5,899; B.M.C. I, 187; Stillwell 1165.*

Printed with gothic types, in quarto form, 27 lines to a page. It has 12 leaves. The size of a leaf is 201 × 138 mm., and the printed text measures 148 × 85 mm. Capitals in red. Bound in blue morocco by Lloyd.

THIS is one of the treatises of St. Cyprian. He sees the twelve secular abuses in the following instances: a wise man without good works; an old man without religion; a young man without obedience; a rich man without charity; a woman without modesty; a master without virtue; a quarrelsome Christian; a poor man who is proud; an evil king; a careless bishop; commons without discipline; and finally a people without law.

The type was originally used by Ulrich Zel in 1466 in a work of St. Chrysostom, the earliest printed book published at Cologne. However, it was recast in 1467, and was variously leaded in subsequent years. Some characters were also added from another type.

(For notes on St. Cyprian see pp. 61-62 of the February 1941 issue of More Books.*)*

Bought in February 1939.

ULM

JOHANN ZAINER

PELAGIUS, ALVARUS. De Planctu Ecclesiae. October 26, 1474.

*Hain *891; B.M.C. II, 523; Schreiber 4904; Stillwell P217.*

Printed with gothic types, in folio form, in two columns, 58 lines to a column. It has 408 leaves; the first, which is blank, is missing. The size of a leaf is 452 × 313 mm., and the printed text in a column measures 338 × 90 mm. In contemporary binding.

THIS *Lamentation of the Church* deals with the struggle between Pope John XXII and King Louis of Bavaria, and the election of an anti-pope. In the interval which followed upon the death of Pope Clement V, Louis of Bavaria was elected King of Germany, although his rival, Frederick of Austria, remained a pretender. The new pope, John XXII, did not acknowledge either of the two princes; he demanded, instead, all imperial jurisdiction for himself. Thereupon began Louis's lifelong opposition to the papacy. He found political support in the Ghibellines of Italy and religious support in the Spiritual party of the Franciscans; whereas Pope John, himself a Frenchman and residing at Avignon, recognized the claims of Charles I of France to the German throne. Louis, once firmly established in Germany, decided to make his imperial rights good by force of arms. He led an expedition into Italy, where in January 1328 he was crowned Roman Emperor and where four months later he proclaimed Pietro da Corvaria, a Franciscan Spiritual, as pope. The anti-pope assumed the name of Nicholas V.

Alvarus Pelagius belonged to the Conventual party of the Franciscans, although on the question of evangelical poverty he too shared the extremist view. For some time he was attached to the court of Avignon, serving as the pope's confessor. It was at Avignon that he began his book in 1330, and there he finished it two years later, "on the feast of Our Lady of the Snow," as the colophon states. Meanwhile Louis suffered defeats and sought reconciliation with Pope John; the anti-pope himself penitently journeyed to Avignon, where he abdicated. John died in 1334; but Pelagius apparently remained in favor with his successor, for in the following year he was appointed Bishop of Silves, in the province of Algarve (the present-day Faro) in Portugal. He revised his work at Silves and then corrected and annotated it for a second time at Santiago de Compostella in 1340. He died at Seville in 1352.

The book is divided into two parts, the first consisting of seventy, and the second of ninety-three chapters. Besides giving a factual account of the quarrel of king and pope and of the temporary schism, Pelagius wanted to prove on legal and theological grounds that the Church was the source of all temporal power. At the same time he assailed the abuses in the Church, convinced that the remedy could come only through the restoration of the absolute authority of the papacy.

The opening pages of both parts of the volume are embellished with border decorations. The first has, in addition, a historiated letter O, formed by two young men holding each other's chains, while inside is seated a monk surrounded by a scroll with the words, "Ecclesiae militantis statum, vide in libro planctum etc." Thomas F. Dibdin, usually so abundant in enthusiastic adjectives, thought merely that the borders were "fanciful and not tasteless"; William Morris, on the other hand, singled them out as specimens of the splendid woodcut decorations used in books printed at Ulm.

Bought in August 1941.

CONRAD DINCKMUT

SEELENWUERZGARTEN. October 4, 1483.

*Hain *14,584; B.M.C. II, 533-4; Schreiber 5230; Stillwell S331.*

Printed in gothic types, in folio form, 32 lines to a page. It has 174 leaves; the last, a blank, is missing. The size of a leaf is 268 × 189 mm., and the printed text measures 193 × 120 mm. In modern leather binding.

THE book is called *The Flower Garden of the Soul* because "just as the human body receives all kinds of lovely odors from carnation, rosemary, and other herbs, so will the soul be elevated by the beautiful teachings and examples contained in it."

The first part deals with such subjects as the creation of the angels and the fall of Lucifer; Adam and Eve and their temptation; the testimony of the pagans about the incarnation of Christ; the error and blindness of the Jews; how the coming of the Messiah was foretold in the Old Testament; and the real Godhood and manhood of the Messiah. The second teaches how sinful man is and how he will suffer for his sins; and about the pains of hell fire and the joys of everlasting life. The third relates how the Virgin Mary brought help to the needy, and enjoins contempt for sinners. And finally the fourth tells of the prophets Enoch and Elias; the birth, reign, and death of the Antichrist; and of the Last Judgment.

Thirty full-page woodcuts, made of nineteen blocks, embellish the book. They show a preacher in the pulpit, his audience composed of four men and three women; God surrounded by a choir of angels, while Luci-

fer and four demons are thrown into Hell; Adam and Eve in Paradise; the Nativity; a Jewish and a Christian doctor arguing a text of Holy Writ; six Jewish scholars by themselves; three Jews and three Christians in a dispute; Purgatory; a Jew on one side and five Christians on the other praying to God high among the clouds; the Coronation of the Virgin; a young man confessing; two men leading an ox past a cathedral; another penitent in confession; a young woman walking by the altar with a demon sitting on her train and a priest kneeling in prayer; the administration of the sacrament; the Virgin with the Child, holding an apple in her left hand and surrounded by worshippers; the birth of the Antichrist; Elias and Enoch preaching; and the Last Judgment. The woodcuts, which have been attributed to Johannes de Armsheim, have a high artistic merit. As Muther has observed, none of them has a background unless the character of the situation requires it. There are no stones on the ground, and no trees or mountains are visible.

The first edition of the *Seelenwuerzgarten* was published in July of the same year, with the same woodcuts, except two. This first edition is justly famous, or rather notorious, in the story of book illustration, for it contains no less than 134 woodcuts made from the 17 blocks. The one showing the tortures of the damned is repeated thirty-seven times.

Bought in April 1942.

ERFURT

HEIDERICUS AND MARCUS AYRER

NEGLIGENTIAE et Defectus in Missa Contingentes. 1494.

Hain 6,079; Schreiber 4659; Stillwell D105.

Printed with gothic types, in quarto form, 35 lines to a page. It has 4 leaves; the size of a leaf is 177 × 127 mm., and the printed text measures 145 × 97 mm. Bound in an old vellum leaf.

THIS anonymous little tract on *Negligences and Faults which Affect the Mass* is addressed to priests. Under some twenty headings, various warnings are given about the proper care of the sacred elements. The following are examples:

Empty chalice. If the priest notices that the chalice is empty before he has pronounced the words of consecration over it, he is to fill it at once and begin from "Simili modo . . ."; if he says the words of consecration before realizing that the chalice is empty, he is to say the consecration over again.

A fly or spider in the chalice. If a fly or spider has fallen into the chalice, and this is noticed before the consecration, the wine shall be poured out and fresh wine put in. If it is seen after the consecration, the insect is to be carefully removed.

Wine frozen in the chalice. If the priest sees that the wine in the chalice

A Woodcut from the "Seelenwürzgarten," Printed at Ulm in 1488
Facsimile in Original Size

has frozen, he is not to say the words of consecration over it until it is quite melted.

The host made of barley, or broken. If the priest sees before the consecration that the host is not made of wheat, he is to use another that is; if he realizes it afterwards, he is to take a wheaten host and repeat the consecration, consuming the first host directly after the newly-consecrated one.

The title-page is illustrated by a curious woodcut. It shows a priest celebrating Mass, while a mouse nibbles at the host and a fly falls into the chalice. The name of the printer is not given. However, the book is now generally attributed to Heidericus and Marcus Ayrer. The output at Erfurt was very small.

Bought in February 1939.

LUEBECK

MATTHAEUS BRANDISS

ORDINARIUS PRAEMONSTRATENSIS. About 1485.

Bohatta 769?; Stillwell 080.

Printed with gothic types, in folio form, 39 lines to a page. It has 51 leaves, the first and last blank; the size of a leaf is 284 × 196 mm., and the printed text measures 190 × 122 mm. Bound in vellum.

ORDINARIUS and *Ordinarium* are the names generally used since the twelfth century to denote what had been known earlier as *Ordo*. It is the book containing directions for the liturgical functions. The *Ordo Romanus* was the parent of all such compilations. Most of the monastic orders had their own rituals, differing according to the special character of each.

The volume is described in its prologue, which consists of a single paragraph: "In the name of God we set out to show the sequence of the services of the year, which is marked by a beautiful variety at certain days and seasons in the church of God . . . And so first we should treat of the service of the altar, in which lies the sum of our salvation. Then, of liturgical hours during the day and night, that is, what is to be read or sung at various days and times. Lastly, of the office of the dead, which ought to be performed the more readily and devoutly because it is evident that every man must come to his end by the common fate of nature."

The colophon consists of two lines, stating that the volume was printed from the true original of the church of Prémontré. There is, however, another edition, issued somewhat earlier, whose colophon is more elaborate. According to this, the work was "taken from the true original of the church of Prémontré and other statutes enacted by the fathers of the same order, and also composed with great diligence from

other true copies representing the current usage." This longer colophon also adds the warning: "If this ordinal is found to differ from the old in certain places, a humble brother of the order should know that this is changed by sufficient authority and for good reason, and must be followed as it is contained in this book."

Among the special features of the volume that one might detect at first glance are two entries in the Calendar: March 13 is marked as a memorial day for the brothers and sisters of the Praemonstratensian Order, and June 6 is noted as the anniversary of the death of Archbishop Norbert, the founder.

The Praemonstratensian Order was founded in 1121 by St. Norbert at Prémontré near Laon, France. The members were also called Norbertines. The rules were at first very severe, prohibiting the eating of meat, and especially emphasizing the Office and reverence for the Virgin. Norbert, who became Archbishop of Magdeburg in 1126, died in 1134. The Order spread rapidly even during his lifetime; and within thirty years of its founding more than one hundred convents were established under the general direction of the Abbot of Prémontré. Like the Benedictines and Cistercians, the Praemonstratensians were greatly interested in education. They declined sharply after the French Revolution, and since the middle of the nineteenth century the abbot of the convent of Strahov near Prague has been their central authority.

The Library's copy belonged to the convent of Strahov, also called Mount Sion, as an old inscription at the bottom of the first leaf — "Liber monasterii beatae Mariae Montis Syon" — testifies.

Bought in February 1942.

METZ?

CASPAR HOCHFEDER

SAMUEL, RABBI. Epistola contra Judaeorum Errores. 1498.

*Hain *14,270; B.M.C. II, 478; Stillwell S107.*

Printed with gothic types, in quarto form, in two columns, 35 lines to a column. It has 22 leaves. The size of a leaf is 220 × 153 mm., and the printed text in a column measures 155 × 47 mm.

"HERE begins," the prologue reads, "the letter which Rabbi Samuel the Jew, of the city of Sem in the kingdom of Morocco, sent to Rabbi Isaac, master of the synagogue at Subiulmeta in the said kingdom, in the year 1000. The author, a Jewish catechumen, wrote the book in Arabic, not only because of its value but because the Arabic tongue is unknown to many Jews and almost all Christians and he wished to keep his secrets hidden. At last, after many years, the letter

came to the hands of one Brother Alphonsus Bonihominis, a Spanish Dominican; it lay a long time concealed, but in the year 1338, during the papacy of Benedict XII, it was translated faithfully into Latin by the same Alphonsus."

The purpose of Rabbi Samuel was, as the title-page indicates, to prove that "the Jews and their posterity are deceived in their hope as regards the evidence of the Law and the Prophets concerning the Messiah to come." Accordingly, in twenty-seven chapters, he presents his arguments, marshalling a large number of passages from the Prophets. Appended is a letter from Pontius Pilate to the Emperor Tiberius on the undoubted resurrection of Jesus.

Rabbi Samuel, known also as Samuel Maroccanus, lived in the twelfth century. His Arabic name was Samuel Abu Nasr Ibn Abbas, and he was well versed in philosophy and science. On one of his numerous journeys he claimed to have had a vision in which Mohammed appeared to him, and subsequently became a Mohammedan and wrote a treatise against the Jews. It was upon this *Ifham al-Yahud* that the present *Epistola* was based. Nothing is known of the Latin translator; M. Steinschneider in his great catalogue of the Hebrew books in the Bodleian Library suggests that he may have been no one else than Paul of Burgos, the converted Jew who became bishop of his native city and chancellor of Castile.

The colophon states that the volume was printed by Caspar Hochfeder "Nurembergensis" on March 19, 1498. Hochfeder, who had worked at Nuremberg since 1491, in 1498 transferred his activities to Metz. In his earlier books the colophon usually mentions that the printing was done "zu Nuremberg"; it has been thought therefore that the word "Nurembergensis" in the present volume denotes the origin of the printer rather than the place of printing. The type with which the book was produced was used by Hochfeder also at Metz.

Bought in March 1937.

ROUGEMONT

HEINRICH WIRZBURG

ROLEWINCK, WERNER. Fasciculus Temporum. 1481.

Hain 6,930; Schreiber 5113; Stillwell R258.

Printed with gothic types, in folio form, 43 lines to a page. It has 96 leaves; the size of a leaf is 273 × 196, and the printed text measures 215 × 158 mm. Woodcuts. In a modern binding.

THIS is the only book published at Rougemont, a little town east of Lausanne — or, to be more precise, in the Cluniac Priory of Rouge-

mont. "The work has been printed often already," the colophon states, "but the negligence of the correctors in various places has not been properly amended from the original. Now, not indeed without great labor, it has been restored to its pristine state, with certain additions, by the humble Brother Heinrich Wirzburg de Vach . . ." The volume was issued in 1481; and the latest event is told in a line which follows the colophon: "In the preceding year there were huge floods, and terrifying winds, overturning many edifices."

The first edition of the *Fasciculus Temporum* appeared at Cologne in 1474. The Library's copy of that book is an interesting variant. *(For notes on the volume see the June 1941 number of* More Books.*)* The verso of the last leaf, blank in other copies, contains supplementary matter bringing the chronicle down to 1477. The last item is a note about the battle in which Charles, Duke of Burgundy, was killed. The Rougemont edition has a few new entries:

> Sixtus IV before his cardinalate was General of the Order of Friars Minor; he was elected in the year 1471. Formerly called Francesco of Savona, he was known as a man of good reputation and character. He was called to the cardinalate without his knowledge. In the same year the orator Hernhardus Justinianus of Venice related to him how the Turks had snatched from Christendom two empires, four kingdoms, twenty provinces, and two hundred cities, and men and women without number, and urged him to make ready to resist.
>
> A girl named Stina in the town of Hamo (Hamm) in Westphalia had the stigmata of Our Lord's Passion on her hands, feet, and side. She was a virgin newly converted in the year 1464. It is said that after fifteen weeks, about the feast of Corpus Christi, she showed them to twelve witnesses and predicted that in two hours they would disappear. So it happened, and the places healed.

The next to the last page contains, under the year 1457, the statement about the invention of printing. The brief reference included in the first edition is extended to a lengthy passage:

> The most subtle science of printing, unheard of in all previous ages, was discovered about this time in the city of Mainz. This is the art of arts, the science of sciences, by the exercise of whose speed the desirable treasury of wisdom and knowledge, which all men instinctively long for, emerges from the deep concealment of the shadows and both enriches and enlightens this world sunk in evil. For the infinite virtue of books, which formerly was manifest to learned men in Athens and Paris and by means of a very few other studies or sacred libraries, by this invention is scattered everywhere, in every tribe, people, nation, and tongue; so that verily we see fulfilled the saying of the Book of Proverbs I: "Wisdom crieth without; she uttereth her voice in the streets: She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity? etc." Although indeed we know that swine despise pearls, the judgment of the prudent man on this point is nowise impaired, as to obtaining the proffered pearls.

The volume is enriched with thirty woodcuts, printed from eighteen blocks, several of which are new. Noah's ark is the first; then follow the Tower of Babel, a city surrounded by ramparts, and another city situated on the bank of a river. (Both of the latter are repeated several times, the first representing Niniveh, Athens, Rome, etc. and the second, Sodom and Gomorrah, Troy, Babylon, and other places.) The picture of Christ is especially impressive. He is talking to the twelve apostles, and in the corners of the page are the portraits of the Evangelists. The miracles are illustrated by a boy, the lower part of whose body is that of a fish; a dog with a human face; a comet; and the sun in eclipse. A little woodcut shows St. Benedict; and a larger one, St. Francis and St. Dominic in conversation.

Part of the first leaf of the index is torn away, but otherwise the copy is in excellent condition. There are manuscript notes on the verso of the last leaf.

Bought in February 1942.

GENEVA

ADAM STEINSCHABER

GUIDO DE MONTE ROCHEN. Manipulus Curatorum. March 29, 1480.

Cop. 2,837; Huntington 4495; Stillwell G531.

Printed with gothic types, in quarto form, 23 lines to a page. It has 238 leaves. The size of a leaf is 203 × 133 mm., and the printed text measures 128 × 89 mm. Bookplates of Henry Willerme and J.-J. Simon.

GUIDO DE MONTE ROCHEN (Monte-Rocherii or Monte-Rotherii) was a fourteenth-century Spanish theologian, probably a parish priest at Teruel in the diocese of Valencia. He finished his work in 1333.

The *Manipulus Curatorum* was dedicated to Raymond, Bishop of Valencia. "I composed this little book," the author wrote, "for the instruction of young curates, in a rough but useful style, taking pains not for ornate words but for the profit and progress of souls." And at the end of the prologue he explained that he had entitled his treatise *The Curates' Handbook* "because priests should keep it in their hands that they may see how their duties should be performed."

The office of the priesthood is four-fold, according to the four meanings of the word "sacerdos" — Guido quotes St. John Damascene. Priests are called "sacerdotes" because they celebrate Mass, saying sacred words; they administer the sacraments, giving out sacred things; they hear confessions, acting as sacred guides; and they teach the people, conveying to them sacred lessons. "Wherefore they should have this much learning: to be able to read properly those things contained in the

Mass, and know their grammar; to know the sacraments, and their forms; to distinguish between one sin and another, and impose suitable penance; and to be able to inform their people as to the articles of faith."

The volume is divided into three parts. The first deals with the sacraments and their administration; there are chapters on each of the seven sacraments, except confession. The second treats of penance; contrition; and charity, the latter consisting of love towards God, compassion towards one's neighbor, and the giving of alms. And finally, the third part discusses the articles of faith; the petitions of the Lord's Prayer; the Ten Commandments; and the gifts of the blessed.

The *Manipulus Curatorum* became exceedingly popular among the clergy. Hain, whose list is quite incomplete, enumerates fifty-eight editions during the fifteenth century. The work remained in favor until the Council of Trent, when the catechism of Pius V superseded it.

The Geneva edition is very rare. Adam Steinschaber, or Steinschauer, a native of Schweinfurt, was the first printer in the city. He published his first book there in 1478.

Bought in March 1940.

ZOLTÁN HARASZTI

Prints and Paintings of the Last War

An Exhibition from the Wiggin Collection

WITH the fine traditions of such men as Whistler, Haden, Meryon, Legros, and others already established at the beginning of the last war, several young artists both here and abroad were experimenting in the graphic arts who were to find themselves either through direct participation on the European front or in valuable war work at home. Only intense personal experience could have produced these powerful prints, and only great understanding could have captured the stark horror of their reality. Yet there is great beauty in the Library's current exhibition, and perhaps no group of prints will show more mental and spiritual achievement than this selection from the Albert H. Wiggin Collection.

During the past year some of the work of Jean-Louis Forain, James McBey, and George Bellows has already been shown. The present exhibition gives us another side of their great art — subjects of war which are of paramount interest at the moment. Prints by two new men complete the group: Auguste Brouet, the accomplished Frenchman, and Kerr Eby, one of the foremost contemporary American etchers.

Jean-Louis Forain was born at Rheims on October 23, 1852, and at fifteen began to study art in Paris. A few years later he was advised by his tutor, Carpeaux the sculptor, to draw what he saw about him in the streets. Thus he became one of the outstanding commentators on current French life through his journalistic cartoons. Forain outlined his purpose in the first number of his own magazine, *Fifre:* "To tell of everyday life, to show the comic side of certain sorrows, the sadness of many joys, and to disclose — brutally at times — in what a hypocritical manner Vice tends to manifest itself in us: this is my aim . . . I am of the opinion that it is quite enough for an artist to study his own times, in order to be interesting and captivating."

Forain first took up etching in 1873, and by 1886 had completed twenty-eight plates. Then for twenty-two years he gave it up, working almost constantly with his lithographer's crayon on cartoons for various publications and newspapers. Through the work accomplished during these indefatigable years Forain made himself ready, on taking up the needle again, to express his every thought and emotion. It is true that his early work showed the influence of Manet, Degas, and Goya; but at the age of fifty-six, when maturity, freedom, and vision were his, we find the master Forain among the great etchers of all time. During his two years of richest achievement, December 1908 to September 1910, he produced about ninety-five etchings and several monotypes, which included Paris night life, scenes in the Law Courts, and the great series of the new Testament.

A quotation from Mr. Harold L. Wright can best show how keenly he felt the war: "I shall never forget saying to him one day in his studio, — after a lull in the conversation, and thinking of his wonderful series of War Cartoons — 'Monsieur Forain, the War seems to have made a great impression upon you.' Looking fixedly at me, and raising his clenched hand high above his

head as he spoke, he replied simply, but with tremendous emphasis, 'Je l'ai vu.' " The forceful water color, "Les Allemands Sont Partis; Ils brulent tout! e'est qu'ils s'en vont"; the oil painting "Le Retour au Foyer," and the etching in two states of the same subject; "Le Boche Expulsé," "La Borne, Verdun," "Les Notables," "En Captivité," and a number of others are proof enough that what Forain saw filled him with emotion.

James McBey's life and work were generally discussed in the November 1941 issue of More Books. He seems to have yielded to an entirely new inspiration in his work with the completion of his last plate, "Night in Ely Cathedral," before going to France on war service at the beginning of 1916. This superb plate with its haunting shadows foretold the masterly plates done at Boulogne. While stationed at this French port, he did four plates; "The Sussex" is perhaps one of his greatest achievements. With the glow of sunset upon it as it lies beached in the Boulogne harbor, the shattered hull is a touching instance of war's devastation. It is interesting to read what the artist has to say concerning this powerful plate: "My work in Boulogne was connected with the distribution of more or less secret orders and instructions. Daily, for exercise, I walked on the cliffs to the north of the harbour. Far out at sea one morning a strange craft was being towed towards land. I had to go on duty at once, but later in the day heard that the 'Sussex' — a cross-channel steamer — had been torpedoed and was being beached in the Western harbour. It was a tragic and moving sight. Knowing that the authorities, who had spy-mania, would arrest anyone sketching, I got a dozen post cards and a pencil stub and, standing near the crowd watching the wreck, noted the scene on the post cards without removing them from the side pocket of my overcoat. Returning immediately to my hotel, I made a drawing, partly from the post cards and partly from memory. From this drawing the plate was etched a week or so later."

A short service at Rouen produced material for the dry-point "France at her Furnaces," done at the Schneider Munition Works at Harfleur. This is a scene of men stripped to the waist, working in the blinding glare of white heat and war machinery. The force of human power and energy are depicted with vital contrasts of black and white in this compelling record of the workshop of war. McBey received special permission on his next leave to sketch on the Somme front, and at great risk gave us "Spring, 1917," a record of Tronc Wood with its shell-wrecked trees.

In July 1917 McBey was appointed to the War Office as official artist to the Palestine Expeditionary Force and thereafter was engaged in graphic records of every phase of the campaign. Among the seven plates done in 1919 from notes and drawings executed during this period, and known as the First Palestine Set, "Dawn: the Camel Patrol Setting Out," "The Mid-day Halt," "The Desert of Sinai, No. 2," and "Strange Signals" again reveal the artist's development. "Dawn" conveys the very soul of the desert with its mysterious spell over the hot sands and torrid atmosphere. Special notice should be taken of "Strange Signals" with its beautiful design, in which the drawing of the camels lends rhythm to great sandy distances bathed in the intense heat of the sun.

The war over, McBey went back to his studio to work on various plates. The Second Palestine Set, issued in May 1921, tells us that he was still the

"official artist." The vital plate, "Zero, a Sixty-Pounder Opening Fire," conveys the great gun's deafening report and its sudden flash into the darkness. "Dust Beersheba," "The First Sight of Jerusalem," and "The Surrender of Jerusalem," were other fine efforts which rank among his best work. There was also a Third Palestine Set of which the mysterious and beautiful "Hermon: Cavalry Moving on Damascus" is a real achievement. With the completion of this set McBey was free of war work and official obligations.

The power of George W. Bellows was demonstrated in our recent exhibition of his lithographs, and his already famous print of "Edith Cavell" showed the tremendous impression the war had made upon his sensitive mind. Bellows' indictment of the last war would lead one to believe that he had been to Europe either during or immediately after the great catastrophe. Actually he never made the trip, but propaganda had a definite effect upon him, and a powerful series of war lithographs is the result of the horrors reported committed by the enemy. Mr. Henry Sayles Francis writes in the *Print Collector's Quarterly:* "Because he felt with deep emotion the atrocious tales which flowed from Europe, these fervid and pardonably mistaken chronicles of 1914–1918 are the least objective of all his commentaries and are the most dated. On the other hand, perhaps no other of his works is as dramatic or as great as is the 'Edith Cavell,' one of the single most striking designs in contemporary American art."

Of the prints selected, all are forceful expressions of the drama of war, done in Bellows's own versatile and original way. They are "Sniped," "The Charge," two detail stones, "Base Hospital," and other representative examples in which the rich decisive blacks and silvery greys obtained with great technical freedom and conveying power fit perfectly every mood and condition of the subject in hand.

Although the early plates of Kerr Eby indicated an instinctive sense of composition and the possession of unusual equipment both artistically and technically, it was not until his fine plates of the war that we knew the accomplished artist of today. Eby enlisted in the Ambulance Corps in June 1917; later he was transferred to the 40th Engineers with the rank of Sergeant, and was on details of camouflage with various artillery brigades in northeastern France. Eby's years in the war are of great moment in his artistic career because of their unusual experience during endless hours of active service. Several of his superb plates are included in this exhibition: "Dawn — the 75's Follow Up," "Rough Going," "Shadows," "September 13, 1918," and "Machine Gunners"; of particular interest are two of his best drawings, which were studies for the first two of these plates.

Perhaps nowhere in Eby's *oeuvre* do we feel more strongly the sensitive artist and the direct expression of his life amongst his comrades in the dreadful drama of war than in these prints and drawings. They are a result of a building up of experiences which existed in both an inner and an outer vision, suggested by indefinable methods, with deep feeling and natural ability. Eby is one of the very few contemporary artists for whom composition holds no difficulties; the rhythmical lines, fine distribution of masses, balance of grouping, great simplicity, and a sense of unity are all characteristic of his work. He brought back records of new and strange scenes of war, and seemed to emerge fully developed through them.

Kerr Eby was born in Tokio on October 19, 1889; his parents had been in Japan as missionaries for seventeen years. His early decision to become an artist brought him to New York and the Pratt Institute in Brooklyn. By this time he had chosen etching as his objective, and found valuable aid through the museums and libraries. His unusual talent attracted the attention of several prominent artists practicing etching at the time, and their interest in him did much in forming the solid foundation upon which Eby's work rests so firmly today.

Auguste Brouet was a real child of Paris and Montmartre. Born in 1872, he spent his youth among the humble people whose types he was to set on copper later. He studied with Gustave Moreau at the École des Beaux Arts in Paris, but perhaps his greatest guidance and encouragement came from Auguste Delâtre and later from his son Eugène Delâtre. Although much influenced by Rembrandt, Brouet developed a style of his own with delicate biting and development of color through painting values.

Brouet takes his place in graphic art through his masterful handling of the needle and plate and an alert mind, alive to the picturesqueness of open air life. To understand Auguste Brouet is to know Paris and its *banlieue*. He gives us the street, its houses, its vendors and shop keepers; stout women and men muffled up to keep warm; the tattered rag picker; the antique dealer surrounded by his amazing display where anything may be found; the *bouquiniste* and the maker of musical instruments; the goldsmith, and even one of the most Parisian of personalities, the concierge. This same understanding of mankind is revealed in his prints of the war. He etched a series of plates which convey the dull life of the men at the front, on and off duty, in such records as "Supply Convoy," "The Rolling Kitchen," "The Brasero," and "The Army Meat Depot." In other plates he depicts the poilu, who drudged for four years under shell fire with heavy equipment piled high on his back. Such examples as "Le Départ des Emigrants," "L'Exode," "Le Défile," "La Halte Convoi de Ravitaillement" and a number of others are never to be forgotten.

It is interesting to study this exhibition from the standpoint of the individual artists. Surely no contrast could be greater than Forain and Brouet, McBey and Eby; and how different from all the rest is Bellows's work, which stands out in strong relief in the lithographic medium. However, the message is no less poignant in the small, delicately-bitten plates of Brouet, and each of these men has been moved to great and lasting achievement.

ARTHUR W. HEINTZELMAN

Ten Books

The Amazing Roosevelt Family. By Karl Schriftgiesser. Funk. 1942. 367 pp.

THIS swift-moving chronicle of the two main branches of the Roosevelt family extends from 1613, when the first immigrant ancestor settled among the Hudson River Indians, to the present day. In the shadowy Claes, nicknamed the "Little One," in the calculating Isaac Allerton of Plymouth, and in the saintly Archibald Stobo, who labored at Darien, Mr. Schriftgiesser finds the founders of the family that was to produce two presidents in the eighth generation. People of humble origin, with slight contemporary distinction, they passed on to their descendants an able combination of Dutch thoroughness and Yankee shrewdness. By the eighteenth century, the Dutch line was well established in New York city, held a profitable oil monopoly, and was shrewdly extending its land purchases. The Revolution brought to Isaac, the moderate, a difficult decision, but he abandoned his Tory friends and his thriving sugar house to serve both in the Continental Army and the Albany Assembly. The figures of the nineteenth-century Roosevelts are presented in all their amazing variety — Nicholas, who promoted the first side-wheelers; James J. Roosevelt of Tammany's inner circle; James Roosevelt Bayley, the Catholic archbishop; and "Cousin George, who lost his leg at Gettysburg, and ended his days expounding military tactics at a European court." With the Oyster Bay Roosevelts, or "out-of-season Roosevelts," the author shows little sympathy. Teddy, the Rough Rider, he feels, always played the bosses' game, "especially in the matter of patronage," and "Princess Alice" with her Washington salon shrinks into insignificance beside the socially-minded Eleanor. The Hyde Park Roosevelts, he points out, were never at home in the booming industrial era. The President himself, brought up in the peaceful security of Dutchess County, "was a happy, average, well-bred young man," who in his public career has attempted to "extend the spirit of these peaceful acres to the entire land." Mr. Schriftgiesser pays just tribute to the President's unquestioned charm and his political astuteness. Sixty years old on January 30, the greatest of the Roosevelts is still "ready to fight as long as he is called upon to do so, to bring the people of the world back to sanity, decency, and peace." (*E. L. A.*)

Dawn of Victory. By Louis Fischer. Duell, Sloan, and Pearce. 1942. 270 pp.

MR. FISCHER "had to go to England"; for he had seen the country at war in 1918, and wanted to find out what the British were doing and thinking. He admired the calm of the people in London, where for months an average of thirty-nine thousand houses was being wrecked per week — from the old lady who extinguished six incendiary bombs to the children who found sport in air-raids. Convinced that the British people, reacting against the appeasers, had forced the government to go to war, he found that "they have a will to win without a wish to hate." He sensed the rising cult of the common man; but he observed also the reluctance of the old-style conservatives to give up their privileges. Although acknowledging the superiority of Churchill as a political leader, the author criticizes him as an administrator, and believes that while war has become mechanized, England has not kept pace in its industrial output. In the chapter on Russia Mr. Fischer emphasizes the fighting spirit of the Russians. The true Bolsheviks had abhorred the brief Soviet-Nazi entente; and with Russia invaded, "the peasants stood like an iron wall against Hitler." He blames Stalin, whom he considers a greater terrorist than the Czar, for not heading Litvinov's warning in July 1941 that Hitler "intended first to deal with the western states so as to be free afterwards to fall upon the Soviet Union." (*M. M.*)

How Japan Plans to Win. By Kinoaki Matsuo. Little, Brown. 1942. 323 pp.

THIS book by a Japanese intelligence officer appeared in Tokyo in 1940, and has now been translated into English

by Mr. Kilsoo Haan, a Korean, in order to open the eyes of Americans. Indeed, it might have been useful for us to have read a few months earlier the author's recommendation that "there must be diplomatic conversations as usual . . . at least until the initiation of military action." While he does not suggest an air raid on Pearl Harbor, he insists on the importance of quick, offensive action by the Japanese navy immediately as soon as the United States fleet departs from that port. Although Japan prefers a speedy, decisive naval battle to a long war, there is no doubt in the author's mind that she is better qualified to endure. The United States might have to spend half her wealth, while Japan would require only a small expenditure, since "not a single Japanese soldier will ask for his salary." If Japan at the outset of the war succeeds in capturing Guam Island, the Philippines, and the South Sea Islands, the author wrote, she will easily be able to continue hostilities. Writing eighteen months ago, even Mr. Matsuo could not visualize the occupation of Singapore, and merely pointed out that this stronghold is useless without Anglo-American possession of Hongkong. Further discussions deal with the occupation of Hawaii and the Panama Canal, the superiority of the Japanese air force, poison gas, and United States propaganda in Japan. This last is especially insidious, for America has "attempted to undermine the spirit of the Japanese people by propagating the idea of democracy." (*M. M.*)

The Axis Grand Strategy. Compiled by Ladislas Faragó. Farrar & Rinehart. 1942. 614 pp.

With the cooperation of experts on the Committee for National Morale, Mr. Faragó has compiled informational pronouncements culled from thousands of German books, articles, and speeches on matters of national policy, strategy and tactics, organization of forces, and the economic and psychological elements of warfare. The comments which accompany the selections supply stimulating interpretation. The military expositions, less well known than the statements of totalitarian philosophy, are especially useful. Colonel von Schaefer sees the greatest hope for victory in the motorized units "which combine the highest speed with the greatest adaptability." The excerpts in the section on "The Blitzkrieg" throw light on the Nazi methods of conquest. These are, however, far from being lightning-like, since they require months of preparation before attaining the climax, which is the break-through of the opponent's forces, to be followed by the annihilation of the encircled enemy. As General von Tschischwitz wrote in 1938, "surprise attacks by mechanized and motorized units and by airplanes initiate the modern war." And he cites the theories of French military experts, which the Germans put into practice with greater success, as "the French 'gains' of eight months were wiped out within twelve hours." Colonel Braun, while allowing the importance of the surprise attack, warns that "beyond all human forethought, it requires 100 per cent war luck." The articles on aviation offer data on production, which owes much to help received from English and American manufacturers. The German experts maintain that only the United States and the Soviets have the supply of raw materials which can guarantee aircraft production during a prolonged war. (*M. M.*)

France of Tomorrow. By Albert Guérard. Harvard Univ. Press. 1942. 287 pp.

Professor Guérard does not believe that France is doomed. She will rise again — not as a parliamentary republic, but as a distinct civilization enjoying "liberty without parliament, efficiency without dictator." He develops his thesis by surveying first the supposedly centuries-old conflict between the French and German nations, then the structure of democratic government in France. France and Germany have not dwelt in continuous enmity; especially in the cultural sphere there has been considerable cordiality. The author describes the many parliamentary parties which vent their policies while the bureaucracy, the backbone of the *bourgeoisie*, continues its steady administration. More particularly he explains how it is that, while Parliament has manifested a general Leftward trend, the unruly ele-

ments have, as in Spain, started from the reactionary Right. And this is the key to the present disaster and the emergence of Laval. Property was more precious than liberty, the Soviets were more dreaded than Fascism. Professor Guérard believes that nationalism should be superseded by a new system in which territories will be mere administrative units in a Pan-Europe, while national cultures and traditions are left free to develop. (*M.M.*)

The United States and Civilization. By John U. Nef. Univ. of Chicago Press. 1942. 421 pp.

Too many Americans think of civilization in terms of bathtubs, electric refrigerators, washing machines, radios, and dentists' equipment. This overemphasis on the material side of our democratic experiment has brought us, according to the author, to the present crossroads. We are facing not only an economic crisis, due to the world industrial revolution, but also a moral and intellectual crisis, due to the encroachment of scientific methods on thought and art. Mr. Nef is convinced that our salvation lies not in the devious channels of pragmatism but in a return to an understanding of the true ends rather than of the means. The problems we face today as individuals and as members of communities and nations can be helped by the study of moral philosophy, by a renewal in a fresh form of the Platonic, Aristotelian, and Christian concepts. The Florence of Dante and Benvenuto Cellini, measured by purely material standards, would fall far below some mediocre suburb; and "the greatest economic good for the greatest number" does not necessarily contribute to the dignity of man as a human being. With the triumph of the machine and the threat of totalitarianism, it is the task of the independent institutions to establish the rights of man. "Remove righteousness," wrote St. Augustine, "and what are kingdoms but great bands of brigands?" (*E. J. A.*)

Memoirs of an Epicurean. By Henry Dwight Sedgwick. Bobbs-Merrill. 1942. 349 pp.

EPICUREANS, explains Mr. Sedgwick, "regard themselves primarily as spectators." And it is indeed in the mood of a spectator that he writes his pleasant reminiscences of childhood in New York in the 'sixties and 'seventies, schooldays at Adams Academy in Quincy, student liberty at Harvard, a few gloomy years of law practice, and many delightful ones of travel and writing. He describes amusingly his youthful snobbery, which he lost in the democratic atmosphere of Quincy; and his career at college, a "mediaeval place" through which he passed in a completely happy-go-lucky frame of mind. The most charming parts of Mr. Sedgwick's autobiography, however, deal with his various journeys to France, Italy, and other countries on the Continent. It was with great joy that he finally abandoned the law and at last turned to what he modestly calls "scribbling" — having by now over twenty volumes to his credit. In his later years he spent spring in Europe, summer at Murray Bay; but the winters he devoted to the members of "my club" — a dozen or so personages of history who pleased him so deeply that he felt impelled to write about them. Of these Dante was the first; another was St. Ignatius Loyola; and the others ranged from Cortes to Madame Recamier. Mr. Sedgwick makes it clear that he has had an agreeable life, and that, in his own epicurean phrase, "it has been a privilege to see the show." (*H. McC.*)

Family Album. By Agnes Rothery. Dodd, Mead. 1942. 237 pp.

THESE reminiscences of the career of a well-known Boston business man by his daughter are particularly interesting because they illustrate the great changes which have come over Boston during the life of one man. Mr. Rothery was born in a white clapboard farmhouse on Fifth Avenue in 1849, and came here in 1873, the year after the Great Fire. Even today, it does not seem long ago to him that "going into the Parker House, he might meet James Russell Lowell and Oliver Wendell Holmes; passing the Granary Burying Ground, he might see Longfellow and Agassiz and Howells." It was his lot to experience for the first time a telephone

in the house; to see gas jets superseded by electric lights; to indulge in bathrooms provided with instantaneous hot water; and to have the faithful carriage horse replaced by an automobile. All these changes he resisted stoutly; only to travel by airplane did he capitulate without a struggle. That was the day, too, of agitation over votes for women. Mrs. Rothery proudly allied herself with the Antis, and the house where many Wellesley professors voiced their championship of women's emancipation rang with discussion. Altogether, these have been sixty stirring years; Miss Rothery writes deftly about them, with a nice judgment that never becomes sentimental, yet does her vigorous father full justice as "a handsome and permanent landmark" in the Boston scene. (*C. H.*)

Progress to Freedom. By Agnes E. Benedict. Putnam. 1942. 309 pp.

THIS is a history of American education in narrative form. Jonathan Jones attended school in colonial New England in a log cabin. He sat on a hard bench, and answered such questions as "What is sin?" and "What lessons must children derive from beholding graves?" Jonathan had a little time to play, but he also shared in the household and farm duties. In 1942 Johnny Jones, descendant of Jonathan, attends a progressive school. The chairs fit his back and his feet rest comfortably on the floor. The teacher reads about bridges as the children build bridges, and before long Johnny learns to read because he wants to and needs to; in the same way and for the same reasons he will learn to count and write. So Miss Benedict illustrates the changes in American education. One of the first progressive schoolmasters, she reminds us, was Benjamin Franklin, who hoped for a more practical and democratic method. Then economic conditions, industrial and geographic, affected education, and state and city systems were developed. Men like Thaddeus Stevens and Horace Mann worked successfully against heavy odds for free schools for all children. They were followed by Francis Parker and John Dewey, and through them the dream of the early schoolmasters has been realized. The author has not tried to write a reference or text book. Few dates are mentioned and only the most outstanding leaders are discussed. But she has certainly made the volume readable, and as research editor at the National Association of Day Nurseries in New York she is well qualified to write a book on modern progressive education. (*A. L. M.*)

Kings and Desperate Men. By Louis Kronenberger. Knopf. 1942. 323 pp.

MR. KRONENBERGER'S vivid picture of English life from Queen Anne to King George III is done on a large scale. As he remarks in his preface, he is "more concerned with manners and tastes than with treaties and wars." Not that he ignores politics; that would hardly be possible, when he begins with a reign in which "you could tell Whigs from Tories by where they sat in the playhouse," and ends on the eve of the French Revolution. But he is much more interested in the people behind the politics: the courtly Duke and the rough Duchess of Marlborough; suave Bolingbroke and Harley the trimmer; or the eloquent if reactionary Burke. Steeped in the atmosphere of the time, he can understand not only Wesley's uncompromising rectitude but — and surpassingly well in this case — the pungent worldliness of Lady Mary Wortley Montagu. He has, it seems, caught the style of the time too; there is more than one chapter which echoes the formal "character" essay, using much the same technique to portray the country gentleman, the bully, and the fop; shopkeepers and artists; Bath, and the university towns. Nevertheless, the author has created more than a string of brilliantly-written essays; with a skill that bespeaks his own affection for the period, he awakes "the voice of an age and a tradition." (*H. McC.*)

Library Notes

North West Boundaries

A NOTEWORTHY document for the boundary dispute between Great Britain and the new United States is a recently acquired anonymous pamphlet entitled *Notice respecting the Boundary between his Majesty's Possessions in North America and the United States* [**G.383.108], printed in London in 1817, but not for sale. It is considered exceedingly rare and is desirable chiefly for the large folding map it contains.

This map of America extends between the latitudes 40 and 70 north and the longitudes 80 and 150 west — that is, from Lake Erie westward to the Pacific coast and northward to Davis Strait. It shows, accordingly, all that was known of Canada, with the large Indian territories marked by the names of the tribes. Red dots indicate the trading stations of the North West Company, scattered throughout the continent, and a green border outlines the large territory granted by the Hudson's Bay Company to Lord Selkirk, which was cut nearly in half by the United States-Canadian boundary-line. The Pacific coast west of the Rocky Mountains is marked red as belonging to Great Britain, even south of the boundary.

The cartographer copied the boundary-line from a map published in Philadelphia in 1816, showing the claim of the United States. The treaty of 1783 had provided for a boundary-line extending westward through the Great Lakes to the northwesternmost point of the Lake of the Woods and thence due west till it should intersect with the Mississippi. It was subsequently discovered, however, that the source of the river was no less than 104 geographic miles to the south of the designated line. In 1806 the matter was negotiated, Lord Holland and Lord Auckland representing the British side, Monroe and Pinckney the American. "The British Negociators contended," wrote the pamphleteer, who claimed to have heard some of the discussions himself, "that the nearest line from the Lake of the Woods to the Mississippi, was the true intent of the Treaty of 1783; but the Americans insisted that the line was to run due west, and since it never could intersect the Mississippi, that it must run due west across the whole Continent."

The author maintains that, as the Mississippi then formed the western boundary of the United States, they had no just claim to territory to the west thereof; but he explains that "their purchase of Louisiana, which took place in the same year, gave them an opportunity of extending their claims indefinitely to the westward." No conclusion had been reached when the tract was written, and indeed the dispute was not to be settled until 1842 M. M.

Louisa Alcott's Doomed Manuscript

AMONG the recent additions to the Library's manuscript collections is a four-page letter by Louisa Alcott addressed to James Osgood, the publisher. It has no date other than "January 28" and the address "26 East Brookline Street, Boston," but was probably written at the beginning of 1874. It was Miss Alcott's custom to spend the summer with her family at Concord, but to take rooms in the city during the winter months when she did the greater part of her writing. According to an entry in her published journals for December 1873, she had decided to "go to Boston with Mother, Nan, and boys, and leave Father free for the West . . . Took sunny rooms at the South End, near the Park, so the lads could play out and Marmee walk." As the East Brookline Street house overlooked Franklin Square and this is the only year in which she lived in that section of the city, this notation seems to establish the date of the letter.

Miss Alcott begins by telling Mr. Osgood, who had taken over the management of Ticknor & Fields, that she understands one of her manuscripts, lost by his firm some years ago, has turned up. As most of the stories it contained have since been published

separately, she would like to have it returned and would be "glad to put it in the fire." She goes on to explain the difficulties she has had with it since first giving it to Mr. Howard Ticknor some eight or nine years ago, declaring:

> "I was to bring it out as a Christmas book I think. But it did not appear and on my return from Europe I was told the Ms. was lost. So I rewrote it and waited a year or two longer, when in the great move from School to Tremont St. the doomed manuscript again vanished, illustrations and all. I paid E. B. Greene for the pictures $30, and in the course of time the blocks were found and sent to me. I did not try the book again but at intervals sent several of the tales to various magazines and papers, for I considered them mine as Mr. Fields gave me $150 for my loss of time and trouble and the matter was considered ended with him."

Secure in the financial prosperity achieved by the publication of *Little Women, An Old Fashioned Girl,* and *Little Men,* she adds, "Even in my day of small things I fancy $150 would not be considered sufficient remuneration for a book, and not an unduly large compensation for the labor, loss, and disappointment of the affair."

Apparently after the lapse of nearly a decade Miss Alcott had confused some of the circumstances, since Ticknor & Fields moved from the Old Corner Bookstore in 1865, the same year in which she sailed for Europe. She does, however, seem perfectly sure that she wrote the manuscript twice, either before or after the moving. Nowhere does she mention the name of the work, obviously first submitted to the publishers during the year after William D. Ticknor's death when his son operated the School Street store. In this period she wrote to her sister: "You ask what I am writing. Well, two books half done, nine stories simmering, and stacks of fairy stories mould'ng on the shelf." One of the two books was the novel first called *Success* but later published under the title *Work.* The other has never been identified; it is possible that her account of the mislaid manuscript may explain its non-appearance. **E. L. A.**

Boston Not on the Map

A *DESCRIPTION of the whole World* [**G.377.315] by Robert Fage, printed in London in 1658, is a little manual interesting both for its antiquated cosmography and for its curious description of America. The Library has recently acquired a copy of the first edition.

The author admits that he follows the work of Peter Heylin (or Heylyn), and indeed the volume is no more than a condensation of this prolific controversialist's *Μικροκόσμος or Little Description of the Great World,* first published in 1621. Fage did not hesitate to take passages verbally from Heylin's pages. Undoubtedly he also used the enlarged version of Heylin's work published in 1648 under the title *Cosmographie.*

The engraved plate opposite the titlepage shows the celestial spheres encircling the earth, and the four elements; for the author in his cosmography adhered to the Ptolemaic system, although Copernicus had published his great work more than a century before.

The larger part of the little book is given over to descriptions of the four known continents and the countries they contain. Considering that Heylin devoted forty pages to the New World in his *Μικροκόσμος,* and nearly ninety large folio pages in the *Cosmographie,* it is surprising that Fage should have chosen to give less than two and a half pages to his account of America, and, moreover, should have filled this space largely with anecdotes about the fabulous wealth of Inca Peru. He followed his prototype in dividing America into two parts — Mexicana and Peruana. The fact that Heylin in the *Cosmographie* gave ten lines of description and comment to "New Plimouth" while he merely mentioned Boston as named after a sea-port in Lincolnshire, accounts sufficiently for Fage's omission of Boston in his appended list of the "chiefest cities of America": "In Virginia are the towns of *James:* in New-England the town of *Plimmouth.*" **M. M.**

The Dante Engravings of William Blake

IN 1824 or 1825, when Blake was in his late sixties, his friend and patron John Linnell commissioned him to design and engrave illustrations to Dante's *Divine Comedy*. Blake, who learned Italian for the purpose, made in all one hundred and two pencil drawings — some more, some less finished, and many colored — at least sixty-eight of which were for the *Inferno*. He worked on these literally on his death-bed, for in his last letter to Linnell he wrote that he was able to sit up in bed and work on the Dante designs. He began the work of engraving in 1826. For a long time he had worked in other media than the direct line engraving which he used for the Dante plates and which so well suited the austerity of the subject. He had completed only seven, all belonging to the *Inferno*, when death overtook him in August 1827. Mr. Laurence Binyon, the British expert, thinks that these engravings "are among the few successful designs to Dante, and in imaginative power have never been surpassed."

It appears that Blake adhered closely to his first drawings, the difference lying only in the sharpened lines and the detailed execution of the engravings. To appreciate the realism and severity of outline of these plates, one need only look at the romantic illustrations of Doré, especially of the first subject treated also by Blake — the story of Francesca da Rimini. It is customary to label Blake a mystic. Here there is no vague mysticism, only the strong, literal imagination with which he rose to the level of the Florentine master.

The first plate represents the circle of the lovers who, though united, are forever driven in a whirlwind through the air. Apart from the main swarm is the wind-wave bearing Paolo and Francesca. The second plate represents Ciampolo, the corrupt official, mocked by four demons. The third plate shows two of the demons fighting each other. The fourth and fifth plates illustrate the circle where thieves in high places are punished. On the fourth, Agnello Brunelleschi is struggling in the fierce embrace of a six-footed dragon into which Cianfa Donati, another thief, has been transformed. On the fifth, a small serpent — the form taken by Francesco Guercio Cavalcanti — and Buoso degli Abati, whom he has just bitten, are eyeing each other. The sixth plate represents the circle of the falsifiers, who are punished by a scabious disease and lie languishing in two groups. The scene of the seventh plate is the lowest circle of hell, where the traitors are frozen in eternal ice. Their heads emerging appear in a calm beyond suffering. In contrast, the one head raised upright is vibrantly alive, for Dante, walking with Virgil, has struck it with his foot and the traitor cries out: "Why do you hurt me?" This plate appears unfinished, but is perhaps the most beautiful of all.

The set which the Library has recently acquired was originally in the possession of the Linnell family. M. M.

Cobden on International Maritime Law

AMONG the Library's recent acquisitions is a four-page letter by Richard Cobden, the English manufacturer and economist who was instrumental in the 1846 repeal of the Corn Laws. Dated May 27, 1862, it is addressed to Alexander Ireland of Manchester, then engaged in publishing a pamphlet by Cobden on the rights of neutrals at sea. The reformer's suggestions, in the form of *A Letter from Mr. Cobden, M.P. to Henry Ashworth, Esq . . . Upon the Present State of International Maritime Law,* had first appeared in the newspapers, where they aroused so much controversy that he felt justified in reprinting them. Having few resources, however, he doubted his ability to pay for the work, now that it was under way. As he explained:

> "I sent the corrected copy of my letter on international maritime law, but I am not sure that you have any guarantee for the payment for printing a few thousand copies for distribution, and I am afraid you will not think me very conscientious for not having named it before.
>
> "I understood that an attempt would be made to form a Society for pro-

moting a reform in international maritime law, and that they would undertake to distribute copies of my letter to the members of the House of Commons and to the Chambers of Commerce, but I have not heard of any result.

"I am afraid the young men of the present generation are not disposed to work like their fathers in the cause of commercial or political reforms. They do not seem to remember that the best machinery whether in manufacturing or government requires constant watching and occasional repairs."

Cobden, who had just completed the negotiation of a reciprocal treaty with France, turned his attention to the reform of international maritime practices early in 1862. After the Declaration of Paris in 1856, Palmerston had rejected the American proposal for outlawing commercial blockades and permitting the free passage of goods to neutral nations. England, confident of naval supremacy, was unwilling to relinquish such an effective weapon, particularly as the party in power had expansionist views. With the outbreak of the Civil War, however, and the blockade of the cotton ports, industrial England suffered almost as much as the Confederacy. Cobden's sympathies were with the North, and he felt that the final responsibility rested with his own country, which had persisted in "upholding a right, which we have always shrunk from enforcing." He surpassed even President Pierce in his proposed reforms, urging that blockades be restricted to fortified places, that private property at sea be exempt from capture, and the right of search be abandoned. E. L. A.

A Selected List of Books Recently Added to the Library

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SYNOPSIS OF CLASSIFICATION

Open Shelf Room

Bates Hall	*History*	*Periodicals*
Bibliography. Libraries	*History of Literature*	*Philosophy*
Biography	*Journalism. Composition*	*Poetry*
Business	*Language*	*Politics & Government*
Children's Books	*Law*	*Religion. Theology*
Drama. Stage	*Local History*	*Science*
Economics	*Military Science*	*Sociology*
Education	*Music*	*Technology*
Fine Arts	*Navigation*	*Travel & Description*

In this list, the books are arranged under subject headings. Those in the Open Shelf Department precede the rest.

The Library is at present engaged in the large task of providing an improved arrangement of its book collections. For most of those in the Central Library, and also at the Business Branch, there is being adopted the form of cataloging and classification in use in the Library of Congress. For the Open Shelf Department and the Young People's Room in the Central Library, and for the thirty general branch libraries, there is being adopted a simplified form of the Dewey Decimal Classification.

During this process it is necessary that many new books be cataloged and classified only in temporary form. They are therefore listed below without call numbers. These books are available for use, however, and readers may obtain their call numbers from the card catalogs in the various departments.

Open Shelf Room

Amusements

Blackstone, Harry. Modern card tricks and secrets of magic. Garden City. [1941.] 795 B531ms

Hostetler, Lawrence A. Walk your way to better dancing. Barnes. [1942.] 793.3 H831

Biography

Chase, Ilka. Past imperfect. Doubleday, Doran. 1942. 92 C487
The unconventional personal history of the witty radio raconteuse and actress.

Hinton, Harold B. Cordell Hull. Doubleday, Doran. [1942.] 92 H913h
Foreword by Sumner Welles.

McCann, Lec. Nostradamus, the man who saw through time. Creative Age Press. 1941. 92 N898m

Reynolds, Quentin. Convoy. Random House. [1942.] 92 R464
The outstanding assignments of a foreign correspondent recollected in the "tranquillity" of a passage through the war zone aboard a freighter.

Stern, Madeleine B. The life of Margaret Fuller. Dutton. 1942. 92 O84s

Tabouis, Geneviève R. They called me Cassandra. Scribner. 1924. 92 T114
Revealing commentary on the events that led up to World War II by the former, distinguished foreign editor of *L'Oeuvre.*

Fiction

Barber, Willetta, and R. F. Schabelitz. Drawn conclusion. Doubleday, Doran.
A Kit Storm and Sherry Locke story in which Kit's sketches again help solve a mystery.

Beverley-Giddings, A. R. Larrish hundred. Morrow.
Everyday life in the Virginia Tidewater country.

Bloch, Blanche. The Bach Festival murders. Harper.
A mystery with a musical background.

Carroll, Gladys Hasty. Head of the line. Macmillan.
Fourteen short stories with sustained interest and well-drawn characters..

Cole, G. D. H. and Margaret Cole. Knife in the dark. Macmillan.
Well-written mystery with a modern English university as a setting.

Cooper, Louise. The lighted box. Duell.
Amusing story about a house party and a straying husband.

Crabb, Alfred Leland. Dinner at Belmont. Bobbs-Merrill.
Readable novel of Nashville, Tennessee, during the Civil War.

Davis, Julia. The sun climbs slow. Dutton.
Appealing story of a young widow who cares for two Spanish refugee children.

Drago, Harry Sinclair. Buckskin Empire. Doubleday, Doran.
The efforts of Simon Burt to get his railroad through Kansas.

Ferguson, John. Terror on the island. Vanguard.
An English spy in Germany makes exciting scientific discoveries.

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More Books

The Bulletin of the Boston Public Library

JUNE, 1942

The Discovery of the Pacific

NEWSPAPERS and radio have made the names of the Spice Islands, the East Indian straits, and the Coral Sea familiar to everyone. With Boston once the center of the China trade and the home port of the Pacific whalers, the Library's collections naturally include a large number of mariners' narratives, sea charts, journals, and log-books, relating to the great "South Sea." An exhibition has been arranged in the Treasure Room of these interesting items describing the areas where the present war is being fought.

Among the rare volumes which have been placed in the cases is the earliest account of Magellan's voyage of 1519, in which he set out to claim the Moluccas for Spain but ended by discovering the Philippines. Written by Maximilian Transylvanus, a young pupil of Peter Martyr, the little book was entitled *De Moluccis Insulis* and was first intended as a Latin exercise. The student carefully examined the eighteen survivors who had made their way to the emperor's court, and wrote out their experiences, sending the finished composition to his father in Germany. He describes the difficult passage through the unknown straits, the treachery of the Spanish crew, and the attempts to Christianize the Filipinos, which brought about Magellan's death on Mactan Island. With youthful skepticism, he prepared to disprove the existence of pygmies and one-legged men, but was not above describing pearls as large as doves' eggs and men whose ears reached their shoulders. The Malayans as a whole, he had learned, were indolent people, and "all they esteem and value is peace, leisure, and spices." The narrative was printed at Cologne in January 1523, as a small octavo of sixteen leaves. The Library's copy is bound in a sheet of contemporary music and contains annotations in a sixteenth-century hand. The collections also contain a copy of the authoritative *Historia General,* 1601, by Antonio de Herrera, the royal historiographer, describing not only Magellan's voyage, but the further exploration of the Philippine archipelago by Loyasa and Saavedra

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and the attempted conquest by Villabos. Legaspi's great colonial undertaking is recorded in Leonardo de Argensola's *Conquista de las Islas Malucas,* Madrid 1609, published in English as *Discovery and Conquest of the Molucco and Philippine Islands* and in a translation of Martin de Zuniga's *Historical View of the Philippine Islands,* completed after the short English occupation. Two of the early grammars, prepared by the teaching friars, are also on view — the *Arte de la Lengua Pampanga,* printed at Manila in 1729, and the *Arte de la Lengua Tagalog,* which appeared in 1745.

The earliest story of Portuguese expansion can be found in Fernao Lopes de Castanheda's *Historia do Descobrimento e Conquista da India,* of which the Library has both the original and the rare English translation made by Nicholas Lichefield in 1582. He describes the voyage of Vasco da Gama, and his landing at Calicut on the Malibar coast; the efforts of Cabral to establish a profitable trading factory; and the long wars with the "Moors" which resulted in the eventual domination of the Portuguese. A less limited account of his countrymen's activities was written by Antonio Galvano, himself an accomplished navigator, and published at Lisbon in 1563. Only two copies of the original edition have ever been located, but the library is displaying an English translation entitled *The Discoveries of the World,* made by Hakluyt in 1601. Galvano, who was governor of the Moluccas from 1536 to 1540, reports the discovery of Sumatra by Alvaro Telez in 1506, where even then he noted "a river running with oil"; of Siam, where "the king much esteemeth a white elephant"; and Java, where "the women also are hired for the wars." Galvano himself sent a small party under Francisco de Castro north to baptise the people of Mindanao, most of whom he ordered "to be called by the name of John."

The islands to the south of the Malay archipelago were also first discovered and explored by the Spanish and Portuguese mariners. New Guinea was probably sighted by Antonio de Abreu in 1511, and Don Jorge de Menses is believed to have wintered there in 1526 when he was blown wide of his course. Galvano records the naming of the island in 1529 by Saavedra, who called it "Papua" from the frizzled black hair of the natives, and its second christening by Ortez de Rotha, who was reminded of the Guineans of Africa. Even the great southern continent, or "Terra Australis," which had long occupied men's imaginations, was discovered and forgotten several times before Tasman finally claimed it for the Dutch. The Chinese and Malays had suspected its existence, and the expedition sent out by Philip III of Spain in 1605 under the command of De Torres passed through the narrow strait separating it from New Guinea. The navigator, De Quiros, returned to Spain convinced of the existence of such a land mass, and deluged his sovereign with memorials demanding its exploration. One of these is included in the collection

of voyages, *Descriptio Detectionis Freti,* published at Amsterdam in 1613 by Hessel Gerritz, the distinguished Dutch cartographer.

The achievements of these Spanish and Portuguese navigators were conscientiously set forth by the Dutchman, Jan Huygen van Linschoten, whose own country was beginning to look covetously at the wealth of the Indies. His *Itinerario,* first published at Amsterdam in 1596, and later translated into French, English, and Latin, was the product of nine years of travel, and was so complete and accurate that it was frequently used as a log-book by eastern-bound vessels. The Library's copy of the first English edition, a translation made by William Phillip in 1598, was once owned by Queen Elizabeth. It is open to the historic map which Shakespeare immortalized when he wrote in *Twelfth Night* that Malvolio "had more lines than are in the new map with the augmentation of the Indies." Next to the English volume is a copy of the French edition of 1619, showing an engraved plate of typical Malay and Javanese costumes. The story of the rapid advance of the Dutch themselves is best told by the famous engraver and publisher Theodore DeBry. A supplementary volume of his Great Voyages includes part of *L'Histoire de la Navigation aux Indes Orientales,* describing the first Dutch voyage undertaken by Cornelis Houtman in 1596, as well as the customs, produce, and merchandise of the islands. The rest of the Dutch narratives, among them accounts of Van Spilbergen's voyage to Ceylon, Van Neck's to Ternate and Macao, and Verhoeff's to the Moluccas, appeared in the volumes of the Small Voyages. Like the other publications of DeBry, they are profusely illustrated with his realistic engravings. It was DeBry also who reprinted Wilhelm Schouten's controversial diary, fitting it into Part XI of the American section. Schouten, with his partner LeMaire, sailed through the south Pacific in the years 1615 to 1617, noting many of the islands off the New Guinea coast; rounded the Horn from the east; and discovered a new passage through the Straits.

THE English began their penetration of the great South Sea even in the days of Spanish and Portuguese supremacy. In 1577 the piratical Francis Drake crossed the Pacific and rounded the Cape of Good Hope, choosing to circumnavigate the globe, rather than return to the scene of his successful raids. His adventures were published after his death in *The World Encompassed,* of which the Library owns a 1635 copy. Drake's vessel, the *Golden Hind,* first stopped at the Pelew Islands, now under a Japanese mandate, and then sailed south to Mindanao. In the Moluccas the crew became involved in the endless wars between the natives and the Portuguese, and at Java they were hospitably entertained by the inhabitants, who played their local music for them, "of a very strange kinde, yet the sound was pleasant and delightful."

The next Englishmen to venture into the Spanish domains were frankly pirates. After great hardships a group of buccaneers under the command of Captain Swan landed at Guam in May 1688 and pushed on to the Philippines, where they loitered for six months before undertaking the dangerous journey to New Holland. Among the crew was William Dampier, an able pilot and skilled meteorologist. Marooned by his companions, he made his way in a small boat across the uncharted seas to Malaya and eventually to England. The able account of his experiences — *A New Voyage round the World,* published in 1697 — won him an appointment from the Admiralty to lead an expedition to the Australian coast. Dampier's popularity, however, was ephemeral, and a decade later he was glad to act as pilot for a privateering fleet fitting out under the command of Woodes Rogers. This was the expedition that rounded the Horn, picked up Alexander Selkirk (the original Robinson Crusoe) and steered across the Pacific to attack the treasure ships from Manila. Woodes Rogers describes his well-planned journey in *A Cruising Voyage round the World,* printed in 1712. Today copies of the work are exceedingly rare, and the Library is fortunate to be able to display a first edition.

The disreputable George Shelvocke published the account of his disorderly voyage in 1726 as *A Voyage round the World by Way of the Great South Sea.* During his two years at sea, he navigated so as to avoid his superior John Clipperton completely; held up Portuguese vessels, though England was not then at war with that country; and bribed his way into the forbidden port of Whampoa. The Library's copy of his journal is open to the account of the arrival of the scurvy-ridden crew at Guam, "which appears very green." The exhibition also includes a fine copy of Lord Anson's *Voyage round the World,* prepared by his chaplain Richard Walter. Printed in 1748, the volume is illustrated with forty-two copper plates of the tropical islands visited on the four-year cruise. Anson, the commander of a small British squadron, attacked and defeated the Manila galleon, and returned in triumph to England with the prize money. Like Shelvocke, he landed at Guam and others of the Marian Islands on his way to China. He reproduced in the volume a fine chart of the Philippine Islands, showing the route of the galleon, and another of the harbor of Manila, both taken from the treasure ship itself.

THE greatest of all the English explorers was, of course, Captain James Cook, who definitely established the true shape and size of Australia and did away with the myth of an antarctic continent. Sent out by the Royal Society to observe the transit of Venus in 1769, he successfully sailed around New Zealand, examining and charting the islands, explored the east coast of Australia, and proved that New Guinea was clearly a separate island. The account of his remarkable voyage in the

Queen Elizabeth's Copy of Linschoten's "Voyages," London 1598
Facsimile Reduced

Endeavour, completed in 1771, was first published two years later as the second and third volumes of Hawkesworth's *Voyages.* The two vellum-bound books have been placed in the cases, as well as the first edition of his *Voyage to the South Pole,* London 1777, describing the earliest exploration of the southern ice circle. Cook was a trained surveyor as well as navigator, and the finely-drawn maps which illustrate the volumes are still relied on in the southern Pacific. Among the ship's company on the first voyage were Joseph Banks of the Royal Society, Dr. Solander, the botanist, and Sidney Parkinson, the painter — the last of whom published his own journal of the voyage in 1773. The large folio is open to a fine engraving of an Australian native drawn by Parkinson.

So valuable were Cook's discoveries that later expeditions naturally followed in his tracks, the *Adventure* and the *Beagle* visiting the Low Archipelago, Tahiti, New Zealand, Sydney, and Tasmania between 1832 and 1836. The account of their discoveries was published in 1839 in four volumes, one section of which was entirely the work of Charles Darwin, official naturalist of the group. The narrative of *H.M.S. Samarang,* printed in 1848, is the same type of recital. Belcher, the commander, was sent to survey the Chinese coast, but trouble with pirates made him transfer his work to Borneo, the Philippines, and Formosa. The two-volume account of his experiences is illustrated with several detailed maps and beautifully tinted views of the Asiatic coast. The *Rattlesnake,* under the command of John MacGillivray of the Royal Geographical Society, was sent to New Guinea in 1846 and 1850 on a similar errand, the report of which was published in 1852 with drawings by Thomas Huxley. The volume includes an account of the first formal exploration of the Cape York peninsula and the search for a suitable coaling station. The United States, too, was interested in the scientific exploration of the Pacific, and the great government expedition commanded by Charles Wilkes charted nearly three hundred islands during the four years of its existence. The Library possesses all eighteen volumes of the official report, which were edited and illustrated by experts. The volume of charts drawn by Wilkes himself, and a letter which he addressed to William Bond of Cambridge in 1843 are on view.

Along with the scientific expeditions came a growing host of British and American globe-trotters, colonial officials, naval captains and "empire builders," each of whom was eager to describe his experiences in strange and outlandish places. John Myers of Cork made four voyages around the world between 1794 and 1813, visiting the convict colony at Port Jackson — "where the country is over-run with kangeroos, oppossums . . . and Flying Foxes" — Rangoon, Burma, and the Philippines. Nathaniel Bowditch, author of the famous *Practical Navigator,* sailed as supercargo on a merchant vessel to Manila in 1796, to India in 1798, and to Sumatra in

1803. His original journals kept during these years, which came to the Library along with the rest of his books and papers, show him familiarizing himself with the native languages and shrewdly estimating the opportunities for trade. James Wathen's *Journal of a Voyage in 1811 and 1812 to Madras,* remarkable for the delicacy of its aquatints, is open to a particularly peaceful view of Malacca with a British vessel lying at anchor in the harbor. The two-volume history of Java by Sir Thomas Raffles, published in 1817, is illustrated in the same decorative way, but is additionally valuable for the material it includes on the life and customs of the islanders. The author was the local governor from 1811 to 1816 and was responsible for the British purchase of Singapore and the foundation of the European city there. John Crawfurd, sent on a mission to China, too was impressed with the strategic possibilities of the future naval base and included in his journal a view of the town and its approaches from the sea. In Australia, Sir George Grey, the governor of the southern province, conducted two dangerous expeditions into the interior, discovering the Gascoyne River, and Dr. Leichhardt opened up the overland route from Moreton Bay to Port Essington. First editions of both their journals have been placed on view.

The colorful maps and charts selected from the Library's extensive collection are in themselves a guide to the progress of the explorers. The Ptolemaic maps show little east of the Ganges except the fabled lands of Marco Polo, and even in the *Polyhistor* of Solinus, printed at Basle in 1543, the large map of Asia bears only the names of "Taprobana" (Ceylon) and Sumatra, with no clue as to their size or location. In the small quarto atlas of Asia, published by Nicholas Sanson in 1658, there are surprisingly exact charts of the three large archipelagos — the Philippines, the Moluccas, and the East Indies — suggesting that the accounts of the voyagers had circulated widely. The Library's copy of the great *Zee-Atlas of te Water-Wereld,* published by Pieter Goos in 1672, is open to his map of the Indies, embodying the Dutch discoveries of the seventeenth century. Here the northeast coast of "New Holland" is clearly marked and the discoveries of Abel Tasman and his countrymen are recorded. Nicholas Visscher's "new, plaine and exact map of Asia," Guillaume DeLisle's scientific representation of the Indies and both coasts of Australia, and John Seller's ornamental sheets dedicated to the East India Company have been displayed. The bulky volume of *The Complete East India Pilot, or Oriental Navigator* for 1794, still in its canvas binding, suggests how closely New England's interests were tied to the East, as do a manuscript map of the Indies, drawn by Catherine Sargent of Gloucester in 1791, and a chart of the south Pacific used by a whaling captain who traced his course and the record of his catch upon it.

ELIZABETH L. ADAMS

Early Printed Books

THE volumes described below are more or less recent additions to the Library's collection of fifteenth-century books. Students of early printing will readily recognize their great intrinsic interest. The woodcuts of the *Revelations* of St. Brigitta were made, in all likelihood, by Albrecht Dürer; the *Processional* of the Dominicans was the first music book printed in Spain; and the *Morch Nebukim* is one of the most important philosophical works of the Middle Ages.

The series of descriptive notes on the Library's incunables was begun some twelve years ago. It followed along with the development of the collection itself — which meanwhile has risen from 165 volumes to nearly 430. We hope, however, that four or five more instalments will carry the work to its completion.

NUREMBERG

ANTON KOBERGER

ST. BRIGITTA. Revelationes. September 21, 1500.

*Hain *3205; B.M.C. II, 445; G.W. 4392; Pass. III, 183, 194; Stillwell B618.*

Printed with gothic types, in folio form, in two columns, 57 lines in a column. It has 312 leaves; the last, a blank, is missing. The size of a leaf is 294 × 209 mm., and the printed text in a column measures 235 × 72 mm. Bound in old vellum. Woodcuts.

ST. BRIGITTA, or Birgitta, is one of the outstanding saints of Sweden. The daughter of a provincial governor, she was born in 1302 and was married in her fifteenth year to Ulf, Prince of Nericia. It was a happy marriage, and Brigitta raised a family of eight children, some of whom turned out to be very worldly and others very pious; one of her daughters, Catherine, also became a saint. Related to the King, she was often called to the court where she acted as head of the royal household. She had many clerical friends, among them the Bishop of Lincoping and Master Matthias, a canon of the diocese, who became her confessor. Even in the royal palace she lived a life of great austerity, and rumors of her miracles began to spread. In 1341 she set out with her husband on a pilgrimage to the shrine of St. James at Compostella. Shortly afterwards Ulf died, and Brigitta took the veil.

She sought entrance to the Cistercian monastery of Alvastra, and although the prior, Father Peter, at first protested against the reception of a woman, she was admitted. Indeed, Peter eventually became one of her closest friends. It was he who wrote down her revelations, later trans-

lating them into Latin. After two years at the monastery, she decided to found a new order. At Vadstena, twelve miles from Alvastra and on the shore of the beautiful Lake Wetter, she built her convent, the original home of the Order of Saint Saviour, afterward called simply the Brigittines. Many houses sprang up in a short time; some of those founded in England still exist. But Brigitta was not content to remain at Vadstena; in the company of a few friends, she went, in 1349, to Rome, where she stayed until she died in 1373. Like the great St. Catherine of Siena, she devoted much of her energies to persuading the Pope to return from Avignon — an event which took place two years after her death. So great was her fame for saintliness that she was canonized in 1391.

The *Revelations* contains the visions, miracles, and mystical meditations of the saint. In her visions Brigitta held numerous conversations with Christ and the Virgin. Such were her supernatural powers that, in one instance, she was able to walk over the lake at Vadstena without drowning; and when her chaplain, Father Magnus, fell from a horse and seemed dead, she restored him by merely placing her hands on his head. The very manner in which the revelations were recorded was wonderful. Having been asked by Brigitta to undertake the task, Peter of Alvastra at first refused. But suddenly he was struck down as if by a blow, so that he had to be carried to his bed; it occurred to him then that the calamity was due to his disobedience. Unfortunately, his Latin was poor, and much of the charm and naiveté of Brigitta's own words are lost in his translation. Even so, the *Revelations* soon became very popular; Pope Boniface IX in his Bull of Canonization praised it highly. Yet, at the Council of Constance and again at the Council of Basel some theologians sharply disputed its orthodoxy, until a committee headed by Cardinal Torquemada examined and approved it. The work was first printed at Lübeck in 1492.

The *Revelations* is divided into eight books, while a ninth, called "Extravagantes," includes some supplementary material. The present volume starts with a preface which tells of the interest of Florian Waldauf, an admirer of St. Brigitta and her order, in the publication; it was at his suggestion that Maximilian commanded Koberger to print the book. Then follow a prologue by Cardinal Torquemada, the papal Bull, and another prologue by Master Matthias. And finally there is an index which for thoroughness could not easily be matched. Printed in two columns, it extends to sixty-two pages.

However, the chief interest of the *Revelations* is in its woodcuts. There are twenty-nine of these: six of full-page size and the rest smaller, four or five forming a group. One of the large cuts is repeated, and so are many of the smaller ones; in all, there are fifty-eight impressions. The authorship of the woodcuts, like those in the *Ship of Fools,* has been

one of the most disputed questions in the history of book illustration. They were ascribed to Dürer; the attribution was then denied; and today they are again accepted as Dürer's by most authorities.

Here is their description, beginning with the large ones. The first picture, the title-page, shows St. Brigitta seated on a chair, giving her book to the nuns and monks who are kneeling on her right and left. The second woodcut represents the royal coat-of-arms: above, the shield of the King of the Romans, a title which Maximilian had held since 1486; in the middle row, the shields of the Archduchy of Austria, the Kingdom of Hungary, and the Duchy of Burgundy; and below, the arms of Tyrol. The five shields are surrounded by the collar of the Order of the Golden Fleece. The third woodcut depicts the escutcheon of Florian Waldauf; the arms are surmounted by two helms and crests and surrounded by the collar of the Order of the Swan. The fourth picture is the Crucifixion; the Virgin raises her eyes towards the Saviour, her hands crossed on her breast, while St. John, with eyes cast down, clasps his hands together. The fifth woodcut is that of St. Brigitta riding toward Vadstena with her retinue, and having a vision of Master Magnus ascending to heaven. And finally, the saint gives her book to the emperor, the kings and princes, while an angel, with sword in hand, keeps a demon in abeyance. The smaller pictures portray Brigitta in prayer, in the company of Peter of Alvastra and Matthias of Lincoping; Master Magnus in his study; a young pair walking; two women writhing in hell; and similar scenes.

J. D. Passavant was the first, in his *Le Peintre-Graveur* of 1862, to attribute these woodcuts, with the possible exception of the Crucifixion, to Dürer. "They are believed to have been designed by Dürer," he wrote, "but not directly on the blocks, for in that case they would have been better drawn and would have resulted in better pictures than the ones offered to us through the crude labors of an inexperienced woodcutter. If at first glance one finds in them the rich imagination and characteristic expression of an artist of genius, the impression is destroyed by the lack of understanding in the technical execution." The ascription to Dürer was rejected by Campbell Dodgson, who believed that the cuts are "by a younger Nuremberg artist, influenced by Schongauer and possibly by Dürer himself, through the *Apocalypse;* but still more, by the artist of the *Narrenschiff, Ritter von Turn,* and other illustrations attributed . . . to an anonymous master of the Bergman printing-house." He also remarked on the influence of the Strassburg school of illustration, namely, on the custom of building a full-page illustration out of a number of separate cuts. But as to Dürer, "there is no reason for attributing to him any of the illustrations."

Dodgson's opinion was adopted by the Fairfax Murray Catalogue as well as by Schreiber's *Manuel,* both of which re-echo his very words.

The woodcuts were then credited to such men as Traut, Schäufelin, Peter Vischer the Elder, Wechtlin, and Hans Baldung, each new ascription provoking fresh polemics. It had been thought that the drawings illustrating the life of St. Benedict and the Brigitta woodcuts were by one and the same person, and Gustav Pauli insisted that the mysterious Benedict-Master and Brigitta-Master was identical with Dürer. Who else could he have been? The assumption of a *Doppelganger* of Dürer's, advanced in all seriousness by Heinrich Röttinger, was absurd. This shadowy being has no organic unity; he constantly changes, because again and again he takes the weaknesses of the growing Dürer upon himself — "an image of Dorian Gray in the history of art." At last even Dodgson, who also in his introductions to the *Publications of the Durer Society* held out strongly against the Dürer theory, was willing to be convinced. "Perhaps when the dust of controversy has settled," he wrote in the February 1918 issue of *The Burlington Magazine,* "and we look at the outstanding works of the group with clearer eyes . . . we may all recant our doubts, and agree that the missing name is 'Dürer' after all."

The newer art historians, Willi Kurth and Friedrich Winkler, have unhesitatingly included the *Brigitta* illustrations in their editions of Dürer's complete woodcuts. The chief dissenting opinion is that of Hans Tietze, who in his *Der Junge Durer* of 1928 still refuses to acknowledge them as the master's work. He admits that Dürer's characteristics are present. "Everything is Düreresque," he states, "but not as the work of his own hand or the product of his workshop would have to be, but connected with him in a more general way. Here one finds only the weaker, the second-class, the deteriorated products of a proud and admirable achievement." And finally: "The indebtedness of the draftsman to the development of the Nuremberg style is evident, but Dürer's influence is nowhere so strong and compelling that an immediate connection could be sought." And so the debate will probably go on.

Where so many *Kunsthistoriker* have spoken their minds, what importance can the opinion of the present writer have? None at all. Nevertheless, he wishes to record that he too believes in Dürer's authorship of these drawings; but not in his execution of the woodcuts. He bases his belief mainly on the similarity of some of the portraits to those occurring in the undisputed works. Dodgson has already commented upon the resemblance, however superficial, of the picture of the pair of lovers to one of the engravings of the *Apocalypse;* but the resemblance is anything but superficial when one compares the heads of the kings and princes to those in the *Apocalypse,* notably in the plate representing "The Adoration of the Lamb." The similarity is especially striking if one examines the second edition of the *Apocalypse,* in which the woodcuts have become worn and the impressions blurred. The *Brigitta* pictures do not

Filꝰ dei loquit Ecclesia mea nimis longe recessit a me in tantus ꝙ nisi ꝑces mris mee teruenirent: nō esset spes misericordie. Nunc autē ꝓpter preces matris mee olim san
ctoꝝ adhuc ita misericors sū ꝙ mittere voloꝝba mea q̄ de ore meo ꝓcesserunt: z offerre eis miscōiaz meā. Si recipe voluerint placabor: sinautez sentient iusticiam meam.
Filius dei misit hec verba benedicti oris sui mundo q̄ q̄cūq; audierīt z secuti fuerint felices erunt et beati: eterna beatitudine.

A Page from the "Revelations" of St. Brigitta. (Facsimile Reduced)

then seem "unworthy" of the great master; they are indeed superior to the poor impressions of the *Apocalypse*. Which shows plainly how great an influence the technical execution of a woodcut and the condition of the block can have on the appearance of a print.

The volume, which is in very fine condition, has several inscriptions of ownership on the title-page. The oldest reads "Pro cella Patris Praedicatoris Pomeridiani."

Bought in April 1942.

TOULOUSE

JOHANN PARIX

RODERICUS ZAMORENSIS. Speculum Vitae Humanae. c. 1480.

Klebs 857.15; Stillwell R221.

Printed with roman types, in folio form, in two columns, 34 lines to a column. It has 136 leaves; the first, a blank, is missing. The size of a leaf is 277 × 196 mm., and the printed text in a column measures 190 × 54 mm.

RODERICUS ZAMORENSIS — Rodriguez Sanchez de Arevalo — was a distinguished fifteenth-century Spanish churchman. Born in 1404 at Santa Maria de Nieva in the diocese of Segovia, he studied law at Salamanca. He early joined the church, and as secretary of King Henry IV of Castile was sent on several important missions to the Pope. In 1455, Callistus III appointed him Bishop of Oviedo, while Paul II made him, on the very day of his election, governor of the Castle of Sant' Angelo. Later he became Bishop of Zamora and was finally transferred to Palencia. He died in 1470.

The *Speculum Vitae Humanae,* which was first published in Rome in 1468, was frequently reprinted during the fifteenth century, indeed until the end of the seventeenth. It is divided into two books. The first, consisting of forty-three chapters, deals with the various states and duties of secular life: of the emperor and other rulers, courtiers, military men, married people, provincial and city officials, clerks and lawyers, farmers, artisans, students, and so on. The second book, in thirty chapters, treats of religious life: beginning with the pope, it works down through the cardinals, bishops, and priests, and goes on to compare the life of the secular and monastic clergy.

The subject of the work naturally lends itself to illustration. Günther Zainer at Augsburg was quick to publish a German translation containing over fifty woodcuts. "If this *Mirror of Man's Life* had been written," Mr. Pollard remarks, "by a man with his eyes open instead of by a vapid rhetorician it should have been one of the most valuable documents for

the social life of the fifteenth century . . . but the Augsburg artist has atoned for many literary shortcomings by his vivid and charming pictures of scenes from the social life of his day." The same woodcuts were used later in the French version printed at Lyons in 1482 and in the Spanish version printed at Saragossa in 1491. Unfortunately, the Toulouse edition has no such embellishments.

Because of his criticism of certain abuses of the Church, some writers have looked upon Rodericus as one of the precursors of the Reformation. However, he was if anything an extreme defender of the papal authority. The first chapter of the second book of the *Speculum* contains a passage which shows to what lengths Rodericus carried his adulation of the Pope. "The supreme pontiff," he wrote, "is the vicar of the true God on earth . . . Hence it is as certain as that rivers spring from a source and branches from a tree, that he is appointed not to a human kingdom only, but to a divine; to rule not mortals only, but immortals; not merely men, but angels; to judge not the living but the dead; not on earth only, but in heaven; to guide not only the faithful but the heathen. In short, that he is appointed and established to the world's supreme authority by the Most High God, to be in his place over all men, to the same dignity and with the same jurisdiction and universal power."

Toulouse was the third French city to introduce printing. The first book was published in 1476 either by Martin Huss or, as Haebler contends, by Heinrich Turner. Johann Parix, who was a native of Heidelberg, first worked in partnership with Turner, and then from 1479 till 1481 by himself. The type used in the *Speculum,* which shows a good deal of originality, must have been especially designed for him. For several years afterwards Parix practiced his old occupation as a bookseller, until in 1489 he returned to printing, this time in partnership with Etienne Cleblat. They published several books in Spanish — as Toulouse always had its eyes on the Spanish book market.

The last leaf of the work bears some contemporary notes and scribbles — a line from a psalm, a fragment of a prayer to St. Christopher, and a crude outline drawing which seems to represent a queen with a sceptre, or perhaps the Virgin with the Child.

Bound together with the *Speculum* is a manuscript comprising 35 leaves and entitled *Propositio adversus quosdam Curiosos Detractores* . . . It is a discourse which, as the epilogue states, a certain Lupus de Speio intended to deliver in the presence of Pope Nicholas V; but he thought better of it. It is dated at Naples, September 26, 1453. The author insists that clerics ought to read the Holy Scriptures rather than worldly poets; discusses the foundation of the Church and the supremacy of the Pope; and defends Nicholas V against his attackers.

Bought in August 1939.

MONTSERRAT

JOHANN LUSCHNER

PSEUDO-BONAVENTURA. Instructio Novitiorum. June 16, 1499.

Hain 3508; Haebler 62; G.W. 4736; Stillwell B707.

Printed with gothic types, in quarto form, 27 lines to a page. It has 20 leaves. The size of a leaf is 148 × 100 mm., and the printed text measures 106 × 70 mm. Ornamental woodcut initials.

THE monastery of Montserrat, thirty miles northwest of Barcelona, is one of the most celebrated places of pilgrimage in Spain. The image of the Black Madonna, rich in jewels and crowned by Pope Leo XIII, attracts innumerable visitors. Perched on a mountain top and looking down into a precipitous valley, with a view of the whole range of the Pyrenees, the spot is really unforgettable. Montserrat, the *Mons Serratus* of the Romans, consists of a series of jagged pinnacles which like so many frozen flames stand out against the sky. Medieval legend placed here the Castle of the Holy Grail; and if there ever was such a castle it could not have had a more suitable location. The Benedictine monastery of Montserrat dates back to the times before the Moorish invasion. The Gothic church, of which only ruins remain, was built in the fifteenth century, which was perhaps the most prosperous period of the abbey.

It was in this monastery that the abbot Garcia de Cisneros established a printing press in 1497. Upon his invitation Johann Luschner of Lichtenberg, who in partnership with Preus and then Rosenbach had been printing at Barcelona since 1495, came to the monastery with six journeymen and produced fourteen books in two years. The abbey was of the Strict Observance, and the books were to take care of the needs of nineteen other cloisters of the same rule. The records of the monastery, which still exist, show the number of copies printed of each item. There were eight hundred copies of the *Instructio,* as many of a treatise by Gerard of Zutphen and a *Vita Christi,* about four hundred of a breviary, one hundred and forty of a missal, and so on. The records also give the wages paid to the workmen, and are therefore important documents in the early history of printing.

The *Instructio* consists of twenty-nine short chapters treating of the custody of the five senses, behavior in the choir, chapter, and refectory, study, confession, receiving and visiting other brothers, and so on. These are followed by a short tract on the four cardinal virtues. The last item is a note counselling meditation on the Passion.

The little volume has a long colophon, impressively printed in the same gothic type as the title. It is followed by a printer's mark showing

the Virgin with the Child, Who is sawing the ridges of the mountains. The motif appears also in the large woodcut on the title-page. The latter shows the peaks of Montserrat with the cloister nestling among them.

Bought in March 1938.

SEVILLE

MEYNARD UNGUT AND STANISLAUS POLONUS

PROCESSIONARIUM Ordinis Praedicatorum. April 3, 1494.

*Hain *13,380; Haebler 557; Stillwell P912.*

Printed on vellum with gothic types, in quarto form, 31–34 lines to a page. It has 114 leaves. The size of a leaf is 193 × 134 mm. Ornamental woodcut initials. Bound in contemporary vellum.

THE Processional is a part of the Roman Ritual, incorporating supplementary material from the Missal and the Pontifical. It contains the text of various hymns, litanies, and other prayers with the music belonging to them. They differ according to the special uses of various local churches or monastic orders. The present volume, as the lengthy colophon states, was "carefully and accurately corrected" according to the use of the Dominican Order by Diego Magdaleno, vicar-general of the congregation of Spain, in collaboration with his predecessor, Juan de Yarza.

The book includes the hymns which are to be sung in processions for Candlemas, Palm Sunday, Holy Saturday, Easter, Ascension Day, and the feast of the Assumption; also what should be sung for the reception of a new house, prelates of the church, or secular princes; the form for giving communion to the sick and for extreme unction; the office of commendation and burial rites for dead brothers, and the rite for the burial of small children. Further it contains the responsories *Verbum caro, Repleti sunt omnes, Honor virtus,* and *Virgo parens,* with the antiphon *Ave stella;* those for the processions to be held on the feasts of St. Mary Magdalene and St. Dominic; five other responsories from the common of the saints and five for the dead, with the *Kyrie;* the Gospels *Liber generationis* and *Factum est autem;* the blessing for the Paschal candle, *Exultet iam angelica turba;* and certain antiphons sung at the Tenebrae for the three days before Easter, with the responsory *Congregati sunt.*

This is the first music book published in Spain. The printing was done in two impressions; first the four-line staffs were printed in red, and the square notation was superimposed in black. Undoubtedly wood blocks were used, although Peter Schoeffer at Mainz seems to have already printed music a few years earlier, in 1490, from movable types.

Bought in August 1936.

ROME

PRINTER UNKNOWN

MOSES BEN MAIMON. Moreh Nebukim. [Translated from the Arabic into Hebrew.] c. 1480.

Hain 10,521; Steinschneider 6513, 100.

Printed in Hebrew characters, in quarto form, 36 lines to a page. It has 154 leaves. The size of a leaf is 281 × 187 mm., and the printed text measures 184 × 122 mm. Bound in brown morocco by Rivière.

MOSES BEN MAIMON, or Maimonides, was fifty-five years old, when in 1190 he finished his great philosophical work, the *Guide for the Perplexed.* The title of the book, written in Arabic, was *Dalalat-al-Hairin;* but it is known today chiefly by the title of the Hebrew version, *Moreh Nebukim,* which was finished shortly before his death in 1204. Samuel Ibn Tibbon, in the town of Lunel near Montpellier in Southern France, made the translation with the approval of Maimonides himself. The Hebrew version faithfully follows the original, retaining all its peculiarities. The author was well pleased with it, and readily supplied Rabbi Samuel with elucidations of the difficult passages. There is also another translation made at the same time by Jehudah-al-Charizi, which is said to be superior in style but is less accurate. The present volume contains Rabbi Samuel's version with Charizi's index.

The *Guide for the Perplexed* was addressed to Joseph Ibn Aknin, Maimonides's favorite pupil, but afterwards his not-so-favorite son-in-law. The young man married the philosopher's daughter, the beautiful Kimah, who soon left him. Thereupon he wrote a bitter letter to his teacher, blaming him for his wife's dereliction and asking him to send her back. Maimonides complied, adding that a husband should be more cautious and above all should not neglect his wife. But these were later developments; at the time of the composition of the treatise, Joseph was still in high esteem. In the introduction, Maimonides explained that he wrote the work precisely for such men as he. "I address those," he remarked, "who have studied philosophy and have acquired sound knowledge, and who while firm in religious matters are perplexed and bewildered on account of the ambiguous expressions employed in the Holy Writings." He knew that his book would not resolve every doubt, but hoped that it would settle most problems. He warned his pupil, however, that the work, the result of his deepest study, must be read with care and thoroughness. No such discussion of the greatest mysteries, he maintained, had been presented since the Babylonian captivity of the Jews. He also knew that his teachings might offend many; but he chose rather

to help one intelligent man in his difficulties than be deterred by the condemnation of ten thousand fools.

The purpose of the *Guide* is, therefore, the solution of the conflict between philosophy and religion, between human and divine wisdom. And philosophy for Maimonides meant Aristotle. The speculations of Plato, so potent for centuries, had lost their spell; and now Maimonides, the disciple of Avicenna, made the scientific approach of Aristotle the foundation of his own thinking. In other words, his work was the first systematic attempt to reconcile Aristotle with the Scriptures. The task which he set himself was identical with that which occupied all the great doctors of Christianity in the following century. "Maimonides is," Emile Saisset wrote, "the precursor of St. Thomas Aquinas, and the *Moreh Nebukim* heralds and makes way for the *Summa Theologiae*."

The method whereby Maimonides hoped to accomplish his aim was the symbolical interpretation of the Bible. The language of Holy Writ must not always be taken in a literal sense; its meaning is often allegorical or metaphorical. "Even well-informed persons," he wrote, "are puzzled if they treat these passages in their literal signification. But they are entirely relieved of their perplexity when we explain the figure, or merely suggest that the terms are figurative." So whenever he found that the Biblical text contradicted his scientific conviction, Maimonides sought for a suitable interpretation. He did not accept Aristotle slavishly; he even ridiculed those who thought that everything in him was unassailable. Yet on the whole he was an ardent admirer of the Greek philosopher. He was pushed in that direction especially by his hostility to *Kalam*, the Arabic philosophical-religious movement which believed in one incorporeal God, but adopted the atomic theory of Democritus and denied the existence of any law, organization, or unity in the universe. On one point, at least, Maimonides agreed with these Arab radicals. He too supported the doctrine of "creatio ex nihilo" as against the Aristotelean principle of the eternity of matter. Yet he added, somewhat cynically, that if Aristotle had produced convincing proof, he would have accepted it in spite of the book of Genesis; for he was certain that "he could have found in that case the necessary explanation of the Biblical words."

There was nothing new, of course, in this symbolical interpretation. It had been in practice since the earliest writers of the Church. Origen employed it in the second century, and St. Augustine made it the chief instrument of his philosophy. It was as old as the conflict between reason and faith itself. What was new in Maimonides was the application of the method to all knowledge. He examined not only fragments of Greek philosophy, as did the early Church Fathers, but the whole body of Aristotle's works which had become known since the ninth century through Arabic translations.

The *Morch Nebukim* thus follows Aristotle, commenting upon his physics, astronomy, psychology, metaphysics, and so on, to the ethics. It is divided into three parts. The most important subject in the first is the question of the divine attributes. Maimonides denies these, for their existence would denote a plurality in God. God's essence can be described only negatively; for example, He is not non-existent, or non-eternal, or non-potent. The second part discusses the unity and incorporeality of the First Cause; the heavenly spheres, each of which is endowed with a soul and intellect; and prophecy, which is the highest expression of intelligence. The third part treats of such problems as the nature and origin of evil; God's providence and omniscience; the purpose of the divine precepts; and the connection of moral and intellectual virtues. Much of the reasoning is obsolete today; and it is quaint at times to see Aristotle forced into the company of the Prophet Habakkuk or Malachi. Nevertheless, the *Morch Nebukim* breathes a modern spirit. Maimonides never appeals to the emotions. He considers intellectual development, based on the moral conduct, as the highest perfection, believing that even divine provision is meted out in proportion to one's intellectual endowment. A forceful and liberating idealism emanates from his philosophy.

The work called forth the greatest admiration as well as the deepest antagonism. Both the Arabic original and the Hebrew versions were eagerly copied, as the many surviving manuscripts show. And, although Maimonides, well acquainted with the fate of all philosophical works, begged his readers "in the name of the most High" not to add any explanation even to a single word, commentaries sprang up in large numbers. There is hardly a manuscript without marginal notes. The first Latin translation, known as *Director Neutrorum* and *Dux* or *Doctor Perplexorum,* was soon available. Arabic scholars and the great Western thinkers — Alexander of Hales, Albertus Magnus, and Thomas Aquinas — quoted the work with admiration. On the other hand, Maimonides's attacks upon the anthropomorphisms of the Bible were bitterly resented by the orthodox. Pious Talmudists were especially incensed by his idea that the study of philosophy was preferable to the study of the Scriptures. They regarded him — an old accusation! — as a seducer of youth. The quarrel started at Montpellier and quickly spread to the Jewish congregations of France, Spain, and Italy. Finally the work was denounced as heretical to the Christian authorities, who in 1234 ordered it burned. Guillaume d'Auvergne, as bishop of Paris, himself participated in the *auto-da-fe,* although many passages of the *Guide* may be found in his own writings.

Maimonides was born in 1135 at Cordova. The little whitewashed house, on a slight slope not far from the orange garden of the Great Mosque, is still standing. The son of Maimon, himself a scholar and the

descendant of many generations of scholars, he received an excellent education. But he spent only his childhood at Cordova. In 1148 the Almohades, a fierce and fanatical Berber tribe from Africa, conquered Andalusia, and thereupon the persecution of the Jews began. For twelve years the family wandered from town to town until they settled at Fez. By 1165, however, the persecution reached even Morocco. At last they found refuge at Cairo. It was here that Maimonides published his first great work, the *Commentary on the Mishnah* (in Arabic, *Siraj*). It is a codification of the laws deduced by the ancient rabbis from the Pentateuch. Written in Arabic, but soon translated into Hebrew, the book secured for its author an assured reputation. Unfortunately, Maimonides soon had to devote his energies to earning a living. His brother, a dealer in gems, was lost in the Indian Ocean, and with him went down the whole family fortune. Having studied medicine in his early years, Maimonides now took up the profession. Within a short time his skill was so much admired that he was appointed physician to Sultan Saladin. In spite of his strenuous duties, he continued writing and ten years later produced his *Mishneh Torah,* a compendium of the Talmud, the only major work which he wrote in Hebrew. But these were only a preparation for the *Guide,* whose epoch-making quality was recognized at once.

The constant labor wore the philosopher out. There is extant a letter of his, written to Samuel Ibn Tibbon, who expressed a desire to visit him at Cairo. Assuring the young scholar that he would be delighted to see him, Maimonides warned him that they would not be able to discuss anything for even an hour. His work for the Sultan was heavy, he wrote; he went to the palace every morning and stayed there until late afternoon, taking care of the sick among the royal children, the inmates of the harem, and the officers of the guard. By the time he got home, dying of hunger, the antechambers were filled with people — Jews and Gentiles, nobles and common people, friends and foes — waiting for his return. After a light meal, the only one in twenty-four hours, he attended to his patients, writing prescriptions and directions, sometimes until two o'clock or later at night. "I converse with them while lying down in sheer fatigue, and when night comes I am so exhausted that I can scarcely speak."

Maimonides died in his seventieth year, mourned for days by Jews and Mohammedans alike. His body was taken for burial to Tiberias; and there, close to the shore of Lake Gennesareth, is the simple tomb of the greatest Jewish philosopher.

The Library's copy of the *Morch Nebukim* is perfect — a very rare thing in the case of Hebrew incunables, which usually lack a few pages at the beginning and end of the volume.

ZOLTÁN HARASZTI

The Library and the War

THE June 1941 issue of More Books contained a group of articles in which the different open departments reviewed their work during the past twelve months, giving an account of their acquisitions and calling attention to new trends of interest on the part of the readers. This issue presents a similar summary.

If last year it was true that "few subjects are untouched by the far-reaching influence of the European war," it is evident that the war now dominates most of the Library's activities. A glance at the titles of the various articles bears out this observation. The first is headed "Technology and the War"; for this is a war of science and technology more than any before. The article on the Kirstein Business Branch reflects the mood of the business and commercial world, as the articles on Bates Hall and the Open Shelf Department do that of the general public. Even the Music Department is affected, while the Fine Arts Department has bought many books to meet inquiries about Latin American countries. The branch libraries have been organized as information centers on the many phases of civilian defense; and it may be worth while to note that the staff of every branch includes at least one member who has a knowledge of first aid.

Many people are asking what precautions the Library is taking to safeguard its treasures. It is no secret, and may just as well be told here, that the most valuable possessions of the Library — some fifteen thousand printed volumes selected from the various rare book collections, and almost all the manuscripts — were put away several months ago in a bombproof shelter. Luckily this is near at hand, and books may be obtained if necessary within half an hour, so that the service of the Rare Book Department does not have to suffer. Indeed, since the rare books of several other important libraries have been placed in "dead" storage, scholars from distant parts of the country also are turning to our collections. It seems that the use of the department will be increased during the war.

Technology and the War

INDUSTRY, in changing over from peace to war, has geared itself for tremendous military production, converting and expanding existing facilities, building new factories, and taking more and more of the nation's materials to turn into the tanks and planes and guns necessary in our all-out war effort. The "arsenal of democracy" needs the fullest use of men, machines and materials, for, to quote *Aviation,* "money will not win the war. When the final score is chalked up, the side having employed the greatest amount of efficiently used man-hours of labor and the largest poundage of materials will be the winner."

This great expansion has brought such an increase in the publication and use of books of value to defense industries that it becomes more and more difficult to select from the multitudinous titles offered, and to buy sufficient

copies to meet the demand. Outstanding among recent technical publications, however, are many inexpensive books and pamphlets issued by government departments: the Technical and Field Manuals of the U. S. War Department, covering radio, aviation, machine-shop work, surveying, mapping, basic photography, chemical warfare, military weapons, and strategy; the manuals on ship-building of the U. S. Navy Department's Bureau of Ships; and the Civil Aeronautics Bulletins on aerodynamics, airplane engines, instruments, air piloting and avigation. Industrial and manufacturing companies also continue to distribute excellent free material, such as that published by the Aluminum Company of America, the Du Pont de Nemours Company, Carborundum Company, and Solvay Process Company.

Books on machine-shop work still lead in interest, especially since the entrance of women into pre-employment courses in defense subjects; there are many elementary manuals such as Herman C. Hesse's *Engineering tools and processes,* Henry Ford Trade School *Shop theory,* and Wagener and Arthur's *Machine-shop theory and practice* to acquaint the vocational student and beginning mechanic with fundamental tools and processes. Mechanical drawing and blue-print reading are represented by new books such as Carl L. Svenson's *Drafting for engineers, Engineering drawing,* and *Blue-print reading of machine drawings* by Dean Hobart, Horace R. Thayer's *Blue-print reading and sketching,* and Arthur Dick's *Blueprint reading.*

The Cornell Maritime Press has published a number of much-needed books on ship-building, such as Emil Hansen's *Modern marine pipefitting,* S. S. Rabl's *Practical principles of naval architecture,* John F. Piper's *Marine electrical installations,* and *Modern marine engineer's manual* by Alan Osbourne. Henry E. Rossell's *Principles of naval architecture,* an outstanding work, and *Audel's new marine engineers guide* are also available, as are the lectures of the Society of American Shipbuilders; and the Library has Pierre Garoche's *Stowage handling and transportation of ship cargo* and Clement M. Bonnell's *Manual on packaging and shipping.*

Calls in Boston for aviation books center around training and flying manuals: Bert Shield's *Air pilot training,* Charles A. Sweng's *Aeronautical training,* Assen Jordanoff's *Flying and how to do it,* and *The navigation of aircraft* by L. A. Ramsey. Books on aircraft instruments like George E. Irvin's *Aircraft instruments* or G. C. DeBaud's *Pilots and mechanics aircraft instrument manual* are popular, and meteorology for pilots is covered by Charles G. Halpine's *Pilot's meteorology* or *Dynamic meteorology* by Bernard Hurwitz. The aircraft mechanic will find Bert A. Kutakoff's *Plane facts for airplane and engine mechanics,* Zweng's *Aircraft and engine mechanics manual,* a new edition of Fred Colvin's *Aircraft handbook,* and Arthur W. Judge's two-volume *Aircraft engines.* There are also several popular new titles such as Pope and Otis's *Elementary aeronautics,* Burr Leyson's *Wings of defense,* and *Women with wings* by C. E. Planck.

The rising status of inspection departments and the production engineer is shown by such books as Albert Parkinson's *Engineering inspection,* Colvin's new *Gages and their use in inspection,* Lawrence Bethel's *Production control,* Earle Buckingham's *Production engineering,* and Younger and Geschelin's *Work routing, scheduling, and dispatching in production,* as well as a new edition of the

Cost and production handbook. Books on industrial management, such as Leon P. Alford's *Principles of industrial management for engineers,* or Harold B. Maynard's *Effective foremanship* and those on time and motion study and safety are of increasing importance in the defense program, and the Library has Stewart Lowry's *Time and motion study,* Walter H. Holmes's *Applied time and motion study,* H. C. Sampter's *Motion study,* and *Industrial accident prevention* by Herbert W. Heinrich.

For the most recent information, current periodicals are an excellent source of material. The following are in constant demand: *Aero Digest, Aviation; Diesel Power, Power; Electronics, FM, QST; American Machinist, Machinery; Engineering News-Record, Mechanical Engineering, and Scientific American.*

Chemistry's part in the technology of war is vital, particularly in finding and developing substitutes and synthetic materials to offset the shortage of many crucial war supplies. New editions of three major reference works: Perry's *Chemical engineers hand book,* the *Condensed chemical catalog,* and Frank C. Vilbrandt's *Chemical engineering plant,* are especially designed for war needs. Tremendously increased use of plastics for everything from airplane parts to soldiers' helmets has produced such books as *Plastic mold designing* by Gordon Thayer, the Bakelite Corporation's *Molding technic for plastics* and John Delmonte's *Plastics in engineering.* Joseph J. Mattiello's *Protective and decorative coatings,* on drying oils, solvents, and synthetic resins, and Berkman and Egloff's *Emulsions and foams* are timely.

The soybean industry, by A. A. Horvath, discusses the rapid growth of the soybean into a major crop, and its use as a food, oil, plastic, and textile fibre. Wood and wood products have an important place in the defense program, and the Library has two very recent books in this field: *Wood technology* by Harry D. Tiemann, and Thomas Perry's *Modern plywood.* Norcum and Brown's *Water purification for plant operation* and the American Water Works Association's *Manual of water quality and treatment* are new, as is E. F. Eldridge's *Industrial waste treatment.*

William Haynes's *This chemical age; Dr. Wood, modern wizard of the laboratory* by William Seabrook; and a new edition of Christy Borth's *Pioneers of plenty* tell in popular fashion the wonders of chemurgy and the magic of the laboratory in the conversion of farm and other materials into new forms. The cultivation of herbs for medicinal and culinary use has also received new impetus with the shortage of essential drugs from other countries, and the Library has Mrs. H. M. Webster's *Herbs — how to grow them, and how to use them,* a new book by Rosetta Clarkson on *Herbs, their culture and use,* and the National Farm Chemurgic Council's *Domestic production of essential oils from aromatic plants.*

Minerals have been called the "vitamins without which our industrial diet would be deficient." G. A. Roush, in his *Strategic mineral supplies,* tells of the vital minerals a lack of which could disorganize our military production structure. Many of these are described in *Nickel, past and present* by R. C. Stanley, Raymond F. Vines's *Platinum metals and their alloys,* C. J. Smithell's *Tungsten,* the Titanium Alloy Manufacturing Company's booklet on *Titanium and its use in steel,* and *A handbook of mica,* written in India by R. R. Chowdhury. Sir Harold Carpenter's *Metals* and J. Dudley Jevons's monumental work

on the *Metallurgy of deep drawing and pressing* are valuable works in the rapidly expanding field of metal sciences, and the Library also has H. P. Campbell's *Working, heat treatment and welding of steel* and the *Steel castings handbook* of the Steel Founders Society of America. Orlan Boston's *Metal processing* and Myron L. Begeman's *Manufacturing processes* are intended for tool design and production.

Civilian Defense activities have increased greatly throughout the country since we entered the war, and federal and local defense agencies, such as the U. S. Office of Civilian Defense, and state defense councils, such as those for New Jersey, New York, Connecticut, Maine, New Hampshire, and Massachusetts, have issued many pamphlets on blackouts, first-aid, structural protection, and auxiliary fire-fighting. Recent technical books on air-raid protection are A. M. Prentiss's *Civil air defense; Wartime building construction,* published by the Chemical Publishing Company; and Wessman and Rose's *Aerial bombardment,* which tells how to make building construction resistant to bombing at reasonable cost, and discusses air-raid shelters, chemical warfare, camouflage, etc.

Restrictions on civilian goods and on new building, as well as shortages of available supplies, render such books as *The way we wash our clothes* by Eleanor Ahern, a laundry expert, L. J. Peet's *Household equipment,* and Archie Collins's *Keeping your house in repair* of interest to those who wish to maintain and conserve existing property. Paul Close's *Building insulation* shows ways to cut down on heat loss from buildings, which the U. S. Bureau of Mines estimates at $1,000,000,000 yearly.

Photography as a hobby has retreated before war demands for such books as *Basic photography* and *Aerial photography,* issued by the U. S. Office of the Air Corps, Ralph Anderson's *Applied photogrammetry,* and *Aerophotography and aerosurveying,* by Colonel James M. Bagley. On the other hand, the government has asked the pleasure boatman to use his craft as much as possible. *The boatowner's sheet anchor; a practical guide to fitting out, upkeep, and alteration of the small yacht* by Carl Lane; Howard Chapelle's *Boatbuilding;* and C. Miller's *Small boat engines* will aid him in keeping it shipshape and in active commission.

War has focused attention sharply on food production and nutrition, and the government is coöperating with industry to change food habits and step up vitamin intake, for it realizes that the right food elements in diet are "as essential to defense as bombs and planes" in a nation that loses 190,000,000 work hours yearly from colds alone. The Library has many recent publications such as Alpheus G. Woodman's *Food analysis,* F. Silver's *Foods and nutrition,* McCollum and Beacher's *Food, nutrition, and health,* Violet G. Plimmer's *Food values in wartime* and *Fruit and vegetable juices* by Donald Tressler and others.

The first World War has been called a "chemists' war," and this, a "physicists' war." In any event, it is primarily a technological war, and out of the research of today for potent weapons of destruction will come more efficient production methods, new uses of materials, and better living for the peacetime world to follow.

Loraine A. Sullivan

The War as Seen Through Government Documents

CHANGES in world conditions are reflected in the current increase in Legislative Reference work. As our country has moved step by step from neutrality to all out war there have been many requests for the various Acts, Hearings and Reports, Regulations and Proclamations. Not only are people interested in the legislation of the present war but there is a more or less constant demand for material on similar acts passed in the first World War — the Draft Act, acts relating to enemy aliens and their property, and especially acts relating to taxation. Great interest has been shown in the war legislation of England, as the War Powers Acts and the War Damage Act. Since the regulations governing rationing and price control have been issued many business people are interested not only in the regulations in our country but also as to the enforcement of similar regulations in Canada and England. All these are available in the Statistical Department.

Aliens checking on the Acts which affect them, studying the Interpreter Releases published by the Common Council for American Unity, which interpret the Acts and Regulations; other aliens seeking to become citizens, studying the Nationality Act of 1940, or consulting the Morton Allen Directory of European Passenger Steamship Arrivals to ascertain their landing dates; citizens who are required to produce birth certificates to obtain defense work and cannot do so, trying to prove by other evidence such as the Boston Directories and Ward Lists that their parents were residents of Boston — these are some of the new users which the war has brought into the department.

Owing to the war there have been changes in the investment field material. Poor's and Standard Statistics Corporation have combined; some of the services have ceased to do business for the duration; but the interest of the investment-minded public seems to continue unabated. The investment and news services which strive to interpret the current trends, such as David Lawrence's Report to the Business Executive, Kiplinger's Letter, Thomas Gibson Service, Whaley-Eaton Foreign Letter, United Business Service, Barron's United States News, Congressional Intelligence, the Business and Legislation Report of the Research Institute of America, and the excellent feature articles in the Wall Street Journal — one of the most popular of which is "Thinking It Over," by Thomas F. Woodlock — are followed closely, especially by the business people of this section, who make a practice of dropping in to the department every day.

The changes in the field of labor are reflected in the material called for. When the National Labor Relations Act was first passed, many, both employers and employees, wanted to find out their rights and privileges under the Act, how to call and hold an election, and how the National Labor Relations Board functioned. Now the emphasis has shifted to collective bargaining and personnel adjustment and management. In addition to the labor services there is great demand for such books as *Collective Bargaining Contracts,* published by the Bureau of National Affairs, *Collective Wage Determination* by Zenas Clark Dickinson, *Management of Labor Relations* by Gordon Watkins and Paul A. Dodd, *Management and the Worker* and *Management and Morale,* both by F. J. Roethlisberger, *Top Management Organization and Control*

by Paul E. Holden, *Sharing Information with Employees* by Alexander R. Heron and *Dynamics of Industrial Democracy* by Golden and Ruttenberg. Now there is growing up an interest in the philosophy of labor, as expressed by books like *Economics of Labor* by Richard Allen Lester, *Ideologies and American Labor* by Paul K. Crosser, and *Distributive Justice* by John A. Ryan.

Before the ceiling was placed on prices, representatives of trades unions and other employee groups had been checking on the high cost of living, comparing present prices with those of the first World War, in order that they might offer figures to their employers in asking for wage increases to meet the steady rise in living costs. Since the Library has started to bring its collections on labor and economics to the attention of the local trades unions, new users have been attracted to the department who come in first to browse and later to do serious reading.

The documentary side of the department may be divided roughly into two parts. One is research which goes on from day to day in both the early American and British documents by people whose work is seemingly unaffected by the war, and the daily requests for documentary material from students and business people. The war aspect of the documentary work includes requests for military and naval services such as Army and Navy training and technical regulations and manuals, and requests from people doing business with the government. Those seeking government contracts use the publications of the War Production Board, Government Specifications, Office of Production Management, Office for Emergency Management, and releases from many other government offices and agencies.

The Office of Civilian Defense, although established for only a year, has issued hundreds of publications dealing with civilian defense as it affects the individual and the community. Some of these deal with Blackouts, Fire Protection, Training Auxiliary Firemen, Protection of Schools and School Children, Protection of Industrial Plants and Public Buildings, War Traffic Control Plan, Protection against Gas, Report of Bomb Tests on Materials, and Structures. Among the very useful Handbook Series are the handbooks for First Aid, Air Raid Wardens, Fire Watchers, Messengers, Auxiliary Firemen, Rescue Squads, Demolition and Clearance Crews, Road Repair Crews, and Decontamination Squads. The Massachusetts Committee of Public Safety and the Boston Committee of Public Safety have also issued many publications. All these have proved very useful in the war effort.

Elizabeth G. Barry

The Kirstein Business Branch under Darker War Clouds

IF public demands were influenced by conditions of world war last year, they have been doubly affected in the period covered by this report, for more than half that time we have been actually in the war ourselves.

It was to be expected that the circulation at the Business Branch would decrease; most of the borrowers were young men anxious to advance by study, and many of these are now in camps or in active service in foreign fields.

Students from the collegiate schools of business who came in such numbers for material for reports and theses are noticeably fewer. Emphasis, too, has shifted from the office to the workshop. Though we have never attempted to duplicate the technical material at the Central Library, there has been such an increased demand from the downtown patrons for technical books, that in coöperation with the Science and Technology Department we are temporarily putting in a small collection of titles for which we have a great demand — the fundamentals of radio technique, electricity, machine shop practice, blue print reading, navigation, and the stowage of cargo on ships.

One group of books and services for which there is a lessened demand is that dealing with investments. Three services have already gone out of business. Poor's Services have been combined with those of the Standard Statistics Company, while two others have notified us that they have found it necessary to discontinue publication until present conditions are changed.

Not only has there been a decrease in demand for certain subjects, but there has arisen difficulty in obtaining certain material under present conditions. The trouble with foreign publications is of course obvious. The foreign volumes of the *War Service* of Commerce Clearing House dwindled to such a negligible amount of revisions that we discontinued it. The government has found it necessary to curtail or cut out altogether some of our most valued informational publications because of the value such information might have to the enemy. The *Monthly Summary of Foreign Commerce* has been discontinued for this reason, and also because regular foreign commerce has been so shot to pieces.

The Office of Production Management formerly published a bulletin called *National Defense Program — Contracts and Expenditures,* which was our best information on contracts awarded until it was discontinued with the October 1941 issue. We still get the *U. S. Government Advertiser* and the *Federal Purchasing Record,* both published by non-government agencies, which give us as much news on contracts as they can obtain.

The Bureau of Foreign and Domestic Commerce had combined its releases and bulletins into two fine services: the *Industrial Reference Service* and the *International Reference Service.* These have also been discontinued until less strenuous and dangerous times. Other government publications which came monthly will be published for the present only semi-annually. The Institute for Propaganda Analysis had to discontinue its work and publications at the very time when we have the greatest need to keep our heads level and not be swayed by rumors.

However, there is another side to the picture, the increased interest and demand for information along many lines. Our chief service is reference, and that is as heavy as ever.

1. The fine collections of directories and maps are having wider use, especially those dealing with localities affected by the war.

2. Production and more production holds the center of the stage. There is greater demand for material on industrial engineering, production control, the training and upgrading of workers, and the development of supervisors. Problems raised by the Wagner Act and Fair Labor Standards Act have caused a new interest in material on personnel work. Expansion in defense

construction has brought more requests for accounting for contractors and for shipbuilders. We receive many questions on "doing business with the government," and there are services, books, and pamphlets published to meet this need. The detail involved in obtaining contracts calls for help in cost accounting and careful record keeping. The question of priorities is best covered by our "War" services. There are new methods in manufacture, such as powder metallurgy, about which we are often asked.

3. Closely related to production is the matter of raw materials. There is a rising interest in our neighboring countries of Latin America as sources of raw materials and types of goods formerly imported from other countries in connection with hemisphere defense. The average reader shows a greatly increased concern, and books and magazines on South America are much asked for.

Fortunately, for some time there have been many publications on essential raw materials and their sources. We are being asked the amounts of these essential materials used in various products and possible substitutions; and we have of course had questions on production of guayule and other substitutes for raw rubber. There is considerable attention to foods and nutrition, and much local consumer interest in the sources of New England's food supplies and ways in which more may be raised in this section. Consumers Institutes of Massachusetts, which uses our library a great deal, has been looking into herb raising.

4. There are phases of the economic and social effects of the war on which questions are constantly coming in. Wisely, people are trying to learn from experience, in so far as experiences are similar. We are asked what happened to prices, investments, taxes, rents in the World War of 1914–18; how we met our problems of transportation, labor, or excess profits then. Of vital interest to everyone is the current problem of how we may finance this war and at the same time prevent inflation.

Another condition due to the war, which touches the home and hence has very broad interest, is the entrance of women more actively into industry and business. We notice that though, as already stated, our young men users are necessarily fewer, our young women users have increased. An unusually enthusiastic and self-reliant group of Prince School girls has been using our material this year, and whole classes from the Boston Clerical School, Burdett, and the Chandler School have come, in groups, with outlines, to study sources of information in our trade directories and other reference books.

When men are being registered as possible job fillers up to sixty-five, unemployment of the employable has almost disappeared as a problem. Material on civil service is as popular as ever, however, since so many jobs are Federal. Our adult education material, information on classes available, has been even more frequently used, since so many wish training to brush up on previous knowledge and skills, or to prepare for work along new lines now opening up.

5. Military matters. Though we cannot attempt to have training manuals, we do answer many questions which can be classed only under this head, for instance, questions on flags and insignia, or on the location of army camps and naval stations. Books on various branches of the armed service are popular: as *What the Citizen Should Know About the Army*. There are

similar books on the navy, the army engineers, and the armed forces. Laws and regulations regarding selective service are frequently consulted.

6. Phases of government and public administration. Not only is there a deep interest in our armed forces, but since, under present conditions, government more and more regulates our daily lives, there has been an increasing number of questions on the theory of government and our own government set-up. The *Congressional Directory,* the *Government Manual,* the personnel section in our war services, *Information Digest,* etc., all help to keep the constantly changing personnel of the government departments up-to-the-minute, and are in constant use. Fine books on democracy have been appearing ever since the dictator powers arose to challenge it, and they are still coming. We had a window display on this subject last fall with a list of books, which made a wide appeal.

7. Concern for post-war planning is a hopeful sign. People are anxious to avoid the mistakes made after the last war, which plunged us into a second and worse struggle.

There is no doubt that the Kirstein Business Branch is endeavoring to keep in step with the times and that it is taking a very helpful part in the activities of national defense by the information which it is furnishing. The convenience of its location is especially evident in these days. The Government Agencies are in our immediate vicinity, and the branch is used again and again by the local office of the War Production Board, the Office of Price Administration, Office of Emergency Management, Sugar Rationing Board, Defense Bond Group, Federal Housing Administration, Federal Bureau of Investigation, Social Security Board, War Department — Boston Ordnance District, Massachusetts Committee on Public Safety, and many others.

Mary Watkins Dietrichson

In Bates Hall

THE work of the Reference Department in the main Reading Room during this year has shown a continuity that may seem surprising, even out of place, in a time of change and crisis. Though it is sometimes lost to sight because of inevitable new demands and interests on the part of users of the Library, there are nevertheless bibliophiles and bibliographers, student and research workers, and serious and frivolous visitors who frequent the Library in much the same fashion as they always have. There are still readers of the classics, literature, and philosophy; and others who wish to read of quiet places and placid events of other days, or to reread a vaguely but pleasantly remembered book. People are still working for higher degrees, arranging advertising programs, and preparing manuscripts for publication. We are still receiving inquiries from as far as Maine, Wisconsin, California, Texas, Florida, and Canada.

During the past year we have been able to place on shelf in the reading room many new books of first importance and utility. The new *Universal Jewish Encyclopedia* has now reached its fifth volume. The third edition of the *United States Code,* covering legislation through January 3, 1941, appeared in four volumes in the fall of 1941. Concordances to John Donne's English poems

and Edgar Allan Poe's poetical works were purchased within the year. *Hortus Second,* edited by Liberty Hyde Bailey and Ethel Zoe Bailey, came out late last year. The 1941 yearbook of the United States Department of Agriculture, *Climate and Man,* took its place beside the 1940 issue portentously entitled *Farmers in a Changing World.* Frederic J. Haskins's new edition of his book *The American Government* and Edwin S. Corwin's study *The American Presidency* are two new titles on our political science shelves. The attractive 1941 reprint of Samuel Eliot Morison's *Maritime History of Massachusetts* made it possible to replace an invaluable but previously out-of-print work. *The Pigeon* by Wendell Mitchell Levi, an enthusiast and specialist, and *Our American Game Birds* by Van Campen Heilner are two handsome, practical 1941 books quickly adopted for reference use. The *Oxford Dictionary of Quotations,* with its foreword by Carl Van Doren, and *The Viking Book of Poetry of the English-speaking World,* edited by Richard Aldington, are two undertakings completed of late.

These take their place with the publications of peaceful times. They are books of lasting value that have come to successful fruition despite current upheavals. But notwithstanding these signs of normalcy, there is much about us that makes us realize the changed conditions under which the Library works, besides the black-out paraphernalia, and the uniforms we see, and the posters on display so prominently. The younger people now seek information about jobs already awaiting them, where before they spoke in terms of examinations and preparatory courses. The college students are taking different subjects — mathematics, laboratory courses, military geography, cartography and so on. The college calendar has been rearranged so that vacations and breathing spells between terms have been eliminated, both for the student and the Library. Service men visit the Library, not as sightseers but as persistent readers and borrowers.

We find that Elbridge Colby's *Army Talk,* published by Princeton University in 1942, is now called for more than the older slang dictionaries, let alone Lester V. Berrey's *The American Thesaurus of Slang,* also published in 1942. Such anthologies as *The Democratic Spirit,* edited by Bernard Smith, and the *Patriotic Anthology,* edited by Carl Van Doren, are contemporaneous with Harris Francis Fletcher's 1941 Cambridge Edition of Milton and *Sources and Analogues of Chaucer's Canterbury Tales,* edited by W. F. Bryant and Germaine Dempster. But, again, the temper of the times is such that the first two are the books off shelf most, and the others, normally of highest interest, are left to repose in idleness. *The Officers' Guide,* a book largely on military customs and etiquette, and Leland Lovett's *Naval Customs, Traditions and Usages* are now as much called for as Emily Post's *Etiquette.*

John M. Carroll

Reading Trends in the Open Shelf Department

IN these confused times people are increasingly turning to the library in an effort to gain a better knowledge and understanding of the problems confronting them. Others come seeking escape for a few hours from these same problems. Whatever the general reader's needs may be, the Open Shelf De-

partment has books for him. If it is impossible to find a popular book on the shelf, a reserve may be placed for any title in the library. During 1941, the Open Shelf Department filled 3500 of these requests. That the fiction of this past year has been of less interesting quality is evidenced by the comparatively small number of fiction titles to be found on the reserve list. *The Keys of the Kingdom* by A. J. Cronin, the most popular novel of last year, was read by over 200 readers in an eight-month period. *Windswept* by Mary Ellen Chase, *Dragon Seed* by Pearl Buck, *The Moon Is Down* by John Steinbeck, and *Frenchman's Creek* by Daphne DuMaurier are the most popular ones at the present time, while *How Green Was My Valley* by Richard Llewellyn has been in constant demand since its publication in 1940.

While the most widely read book in our non-fiction collection during 1941 was *Berlin Diary* by William Shirer, Joseph Davies's *Mission to Moscow* now holds first place. John Gunther's books — *Inside Europe, Inside Asia,* and *Inside Latin America,* as well as C. H. Grattan's *Introducing Australia* and Jawaharlal Nehru's *Toward Freedom* are always in circulation. Books on the Allied countries and those dealing with the Nazis and Japanese are seldom found on the shelf. There is an ever-increasing interest in books on the Pan American countries. More and more readers are attempting to gain a better understanding of the principles for which we are fighting or to seek a solution of postwar problems through the reading of such books as *Boom or Bust,* by Blair Moody, *The Last Best Hope of Earth* by Harry Scherman, and *The Economic Consequences of the Second World War,* by L. L. Lorwin. The popularity of books for the citizen, covering the army, the navy, the marines, the air forces, modern warfare, and civilian defense show that readers are seriously endeavoring to follow daily events intelligently.

Defense Will Not Win the War by William Kernan is probably the most called for title on defense. However, *Your Career in Defense,* by Shelby C. Davis, *Air Raid Defense,* by Curt Wachtel, *Civil Air Defense,* by Augustin Prentiss, and *Women in Defense* by Margaret Culkin Banning are much in demand.

Readers have become vitamin conscious in the past months. Books on nutrition, as well as cook books, are as popular as the latest volume of fiction. Many people are using books on the raising of vegetables. Biography will always be read, but biographies of men and women in today's headlines are more called for than those of men and women of the past. *Mein Kampf* still holds its place on the reserve list and Churchill is perhaps the one man whose biography is in most constant demand. Books of a religious nature such as *The Man Who Got Even with God* by M. Raymond, *Prayer* by George Buttrick, *All the Day Long* by Daniel Sargent, and *Windows on Life* by Carl Heath Kopf show an increasing circulation. Also, many readers have found enjoyment in Charles Crane's *Winter in Vermont,* Marjorie Rawlings's *Cross Creek,* Clifton Fadiman's *Reading I've Liked* and Arthur Tourtellot's *The Charles.*

In addition to its book collection the Open Shelf Room has approximately a hundred pamphlets covering material that is too recent to be treated in book form, including defense pamphlets issued by the state and national government as well as those printed in England; other government pamphlets of current interest; and a complete set of Public Affairs pamphlets. Four

of these pamphlets may circulate as one book. There is also a circulating collection of about a dozen magazines including *Fortune, The Saturday Review of Literature, Vogue,* the *Atlantic Monthly,* the *National Geographic,* and *American Photography.* It is gratifying to note that although fiction circulation shows a decrease in 1941 from that of 1940, non-fiction circulation shows a marked increase.

Muriel E. Cann

Notes on the Eastern Press

THE shifting of news centers in the last few months in what is now the world war has aroused added interest in the current publications of Eastern lands — an attention which many of these papers and periodicals have not received heretofore. The department has a number of them on file. The sets are not, of course, up to the minute, owing to shipping difficulties, and not always complete, because of sinkings and censorship; nevertheless, they are received as well as circumstances allow.

From Australia comes the *Morning Herald,* published in Sydney. This is Australia's oldest morning paper, a conservative journal with a large circulation, and, like the English newspapers, with advertising on its front page. It carries news of American soldiers in Australia, and for this reason has a new group of readers since the landing of the United States troops.

The *Illustrated Weekly of India,* published in Bombay, is now three or four months old when it arrives. This paper is tabloid in form, more like a periodical in content, and is printed in English. It contains world news, much local news, both Indian and English, cartoons, jokes, fiction, and a great deal of advertising. It might be described as a cross between the *Saturday Evening Post* and *PM.* Likewise from India comes the *Calcutta Review,* a monthly cultural periodical published by Calcutta University. It is one of the oldest monthlies in India and has a large foreign circulation as well as domestic. It takes about four months to reach the Library under present conditions.

Chinese publications present a great problem, both because they are six months behind in arriving and because gaps in the files are frequent, often owing to seizure by the Japanese. November 1941 is the latest date available for most of the titles on our list. The *North China Herald* is a weekly newspaper printed in English and published in Shanghai. The latest issue is now six months old. The same is true of the *China Weekly Review* which is often spoken of as "American" because it is run by a branch of a Delaware publishing house in Shanghai. Also published in Shanghai, but pro-Japanese in sympathy, is the *Far Eastern Review,* a monthly review of engineering, commerce and finance in the Far East. Japanese and Chinese affairs share alike in the pages of this periodical.

A former British newspaper which was taken over by the Japanese in 1940 is the *Japan Chronicle,* the weekly edition of which is on file in the Newspaper Room. This paper states that it keeps "constantly in touch with the trends of the world," and the trend emphasized at present is "the decline of Great Britain." *Contemporary Japan* is published quarterly by the Foreign

Affairs Association of Japan in Tokyo and is a political and economic periodical which aims to inform public opinion in favor of Japan. It is subsidized by the Japanese Foreign Office.

The *Honolulu Star Bulletin* has arrived from Hawaii through March of this year, so that the Library is still in touch with opinion in the distant possessions of the United States.

Elizabeth L. Wright

Reference Books in the History Department

ON the reference shelves in this department a few recent publications are proving distinctly useful.

A New Atlas of China, by Marthe Rajchman, has ten very clear outline maps with descriptive text and a detailed index. There are two serial publications: *The War: First Year,* by Edgar McInnis, and *A Record of the War,* of which the first to fifth quarterly volumes, covering September 1939 to December 1940, provide very satisfactory chronologies except that, being English publications, they cannot under present conditions be received as nearly up to date as we could desire. Another useful work in this field is Horrabin's *Atlas of the Second Great War,* which is re-issued at sufficiently frequent intervals, and whose outline maps are of considerable value. Joseph R. Hayden's *The Philippines: A Study in National Development,* which appeared at the crucial moment of the war in the Pacific, is a mine of timely information ranging from current history, government and foreign relations, to education and public health — over nine hundred pages in all. It is only to be regretted that Mr. Hayden could not have included a chapter on geography to make his book even more adequate for the present demand.

The Cambridge History of Poland, under the editorship of four English scholars, is proving the best source of information in its field. A small but useful handbook is Frank Henius's *A.B.C. of Latin America,* which devotes a few paragraphs to the geography, climate, government, natural resources, cities, exports, etc., of each country — facts garnered from a wide selection of publications. A more scholarly work is *The Development of Hispanic America,* by A. Curtis Wilgus, which outlines the history of Spanish and Portuguese colonial administration in North and South America, and then discusses the evolution of the modern Latin American states and their international relations. There are of course other books on Latin America in the stacks.

The series of WPA state guides has been completed and is proving very useful. As all of them can be supplemented by numerous folders and maps from the collection in the files of the department, it is now possible to supply very full data about any of the states. Occasionally reference material comes from the most unexpected sources; thus a fairly complete set of Massachusetts town seals appeared on the programs of the WPA Music Project, from which we clipped them until they were later issued in a small volume.

Among acquisitions other than reference books are Samuel Eliot Morison's *Admiral of the Ocean Sea* and Carl Van Doren's *Secret History of the American Revolution,* which have been widely read and reviewed. Some history is com-

ing from England, but nothing from the Continent. A considerable number of items of minor importance have been added to the collection of New England town histories — a collection which is becoming so comprehensive as to have great value. This holds true also of the genealogies of New England families, in which the Library is specializing. While we are glad to accept gifts of genealogies for other parts of the country — or world — we are limiting our purchases to our own field. The *American Genealogical Index*, which has already indexed over five hundred volumes of family histories, and which since its inception in 1936 has been printed on cards, is now appearing in quarterly volumes, the first covering from A to Anthoney. When the alphabet is completed it is the intention to begin reprinting at the same rate with the inclusion of later material.

The war has brought a tenfold increase in the use of maps, and current atlases are being supplemented by a file of individual maps and by many clipped from newspapers. A selection of these is displayed on the bulletin board in the lobby each week.

Laura R. Gibbs

Education for Democracy

THE war has created new situations which have demanded greater educational efficiency, and the Teachers Department endeavors to meet these needs with the latest text-books and magazines. Particular stress has been placed on mathematics, physics, and chemistry in colleges and in high schools. Young men applying for commissions in the army and the navy spend their spare time, often their daily lunch hours, brushing up on these subjects in preparation for examinations. One of the principal efforts in the U. S. Office of Education has been to promote an interest in health education. Many nutrition classes have been established, especially by the American Red Cross, and have been well attended by mothers and teachers, among them cooking teachers. The bibliography provided for the groups contained many books and pamphlets which the Teachers Department was able to supply.

Of great usefulness is a collection of school and college catalogs, the official bulletins of about seven hundred institutions. They serve a two-fold purpose: first for prospective students who read them to get concrete information about schools in which they are interested; and second to provide the correct name and full title of a faculty member, student, or trustee, or the exact location of a school. But owing to the increase in mechanical occupations the Teachers Department has been besieged by men and women who wish to study for definite trades. This has necessitated contact with institutions specializing in defense courses, and their lists and catalogs have been added to the general collection. Most people know what they want to study, but the question of where to study is a much more difficult problem. There has been much radio and newspaper advertising of industrial courses; but very often, upon investigation, these have been found applicable only to certain groups and not suited to the young man or woman with little experience in trades.

A new WPA project for teaching Americanization was recently es-

tablished. Many books and periodicals were reserved for the teachers who came to the department for assistance. Not only books on Americanization and naturalization were required, but also all types of instruction on the usual subjects of the curriculum, such as English, arithmetic, history and spelling.

The material located in the Teachers Department covers all levels of education from nursery school to college. Although it is specifically for teachers, there are times when the services of the room are extended to school children. "Education for Democracy" was a favorite subject for graduation and commencement exercises last June, and essays and selections were desired. For the younger children this term was too vague and complicated; but when it was translated into "Education for the American Way of Life," they quickly appreciated its meaning and built interesting and entertaining units and programs. Finding literature on democracy within the comprehension of school children was not an easy task and entailed much research on the part of the staff.

The Office of Education has issued a new series of pamphlets called *Education and National Defense*. The set is not yet completed, but a few of the titles will indicate their worth: for instance, No. 4, *What the Schools can Do;* No. 7, *Living Democracy in Secondary Schools;* No. 11, *Population Adrift;* No. 21, *Helping the Foreign Born to Achieve Citizenship;* and No. 22, *Food for Thought: the school's responsibility in nutrition.*

This, in brief, is a statement of the activities of the Teachers Department in the war effort. Building a strong democratic spirit is essential, and much of the responsibility for this development is in the hands of the educators of the country.

Anna L. Manning

The Branch Libraries in War Time

LIBRARIES face many problems in war times, and one common to all has been the decrease in circulation. The draft, defense work, and Red Cross and Civilian Defense courses are but a few of the reasons. Branch librarians have, however, utilized to good advantage the time previously spent on the mere mechanics of circulation. Individuals seeking reference assistance and aid in book selection find more attention given to their requests. More time is being taken to make each branch an integral part of community life. This past year has been one of transition and, having felt the effects of world events, those engaged in branch library work have intensified their efforts to cope with them.

A new type of student is more evident. As interest in literature and the arts has decreased, a steady demand for books on aviation, engineering, shipbuilding, rope-making, machine shop practice, welding, wood-working, blueprint reading, navigation, electricity, brick-work, and many other technical subjects has been noticeable. Leisure time reading is on the wane. Of course, there will always be a demand for fiction, but both fiction and non-fiction readers today want to read for profit as well as pleasure. There is more and more necessity for books dealing with present-day conditions, as well as about the places and peoples involved in the war.

The first step has been the reorganization of various collections. All out-of-date technical material has been replaced by modern titles suited to the needs of the students and defense workers. In addition, books have been supplemented by all available significant pamphlet material. Bibliographical publications which list pamphlets are checked thoroughly and every branch maintains an up-to-date informative file. For men entering the armed forces, as well as for those civilians who are interested, books describing the various branches of military defense have been placed on the shelves.

Our entrance into the war made us realize more than ever the important rôle of the branch library. Every effort has been made to organize each branch as the information center in its community on the many phases of civilian defense. All possible material on air raid precaution, blackouts, nutrition, first aid, and other pertinent subjects have been collected and made available to the public. The physical aspects of branch library buildings are being studied and proper provision is being made for the care of library patrons. On each branch library staff at least one staff member has a knowledge of first aid. Many have Air Raid Warden and other Civilian Defense courses to their credit. Library staffs have been organized to meet all eventualities.

Wherever possible we have coöperated with local organizers of defense projects. In all branch library lecture halls or other available public rooms, courses on Civilian Defense are being conducted. Several house Warden Report Centers. In some, the Boston Committee on Public Safety has set up Information Centers. One is being used as local headquarters for the National War Bond Drive.

These efforts, stimulated by war conditions, are but part of our work, for it is our aim to preserve, as far as possible, a normal attitude. Work with the younger children continues as heretofore; the high school work, too, is much the same except for an increasing demand for material on vocations and war effort. Although the Library is hampered by staff shortages, school visits are made as usual. It is our intention to reach before graduation every high school senior in the city, in an attempt to make him realize the benefits to be derived from continued use of the Library in his new career.

Closer ties are being established with local organizations. Assistance has been given in program planning, preparation of special reading courses, etc. In one branch, on Saturday mornings, a very interesting little group of Armenian children gathers in the Library. This is their third year of learning the language of their parents, which is very important to them socially. The inability of their mothers to instruct their children in English in ethical matters has created a difficult situation in the family, and this study, it is hoped, will give the parents greater control over the children. The Armenian Women's Club provides and pays for a teacher. The children, numbering twenty-five to thirty, all have library cards and are enthusiastic readers.

In another branch library a series of lectures is held under WPA sponsorship from October to May. The attendance for the year was over 6,000. A branch situated in a small industrial community has attempted to reach the workers in the local factories by experimenting with a talk for men in which practical and technical books were introduced to them by experts in the field.

Exhibits have always been an important feature in branch libraries. Each

branch tries to emphasize the type which will be most attractive to the public viewing it. This year particularly we have tried to present in many of these exhibits two concepts of life and thought — democracy versus totalitarianism; what are we fighting for and what is the coming peace to be? Branch library readers have evinced great interest in these subjects and all the material available is constantly in circulation.

Ada A. Andelman

Work with Children

DAY after day, in the course of the year, hundreds of girls and boys pass in and out of the many children's rooms of our library system. Some come frequently for leisurely browsing among the shelves until the right book is discovered. Others come for material for school reports and may spend days gathering facts from many sources. Small children search eagerly for the gayest picture books and easy stories with large print. Parents and teachers, club leaders and social workers ask for stories to read aloud, material to enrich and illustrate projects, ideas for craft and hobby groups, help with every sort of special problem. Thus, in one way or another, the varied services of the children's rooms are used for study, information, and recreation.

To every child above the second grade, the invitation to read is offered graciously. Beginning with the small third-graders, whose delight is so keen and earnest when their first library cards are issued, and on through the junior high schools, all classes are visited regularly by the children's librarians. Stimulating book talks are given, attractive book jackets shown and often lent to classrooms, and the rudiments of library usage explained. In every way possible the notable resources of the public library for pleasurable reading and profitable study are presented. Story hours are held round about the city in school or library, with special attention given to those schools at a distance from any branch library. There is real rejoicing wherever Mr. and Mrs. Cronan, the Library's famous story-tellers, appear for a story-hour, and time passes all too quickly for the spellbound audiences.

Just now our new summer reading club project is under way, ready for formal organization when the schools are closed. Last summer hundreds of girls and boys joined these clubs, enthusiastically following "book trails through the Americas," and proudly pasting the successive book stamps on their folders after each brief oral book report. Many articles were made, using handicraft books, by the members during club meetings. When the reading club closed, exhibitions of these articles were held in the branch libraries, and reading certificates awarded. This year the summer clubs will take the form of gay and novel "country fairs," and should provide delightful reading entertainment for the children whose long vacation weeks will be spent in the city. These clubs have been the means of starting many children along the trail to good reading, and have given opportunity for the discovery of worthwhile interests as bases for future reading guidance.

We do not want any child to miss the joy and wonder of fairy tales, or the wit and wisdom of folk-lore and legend. We would not deprive the factual-

minded child of his pleasure in books of information. But we do try to balance wisely the reading rations for each, without coercion. Books for our libraries are chosen thoughtfully, with the needs of each separate branch in mind. By careful selection and judicious discarding, the collections are kept active and useful. Books that are still favorites today, as they were years ago, may be found in attractive editions on our shelves with the outstanding books of the present. Books that are finely written, unusual, distinctive in format as well as in content, books that are authoritative, vital and convincing are selected from the continuous stream of new publications. Our "Good Neighbor" policy, the War, and changing world conditions are increasingly reflected in these recent books. Vocational and occupational stories are abundant. There are growing numbers of very entertaining biographies of noted American men and women, and historical tales with authentic backgrounds from every period of our country's development.

From these collections in our children's rooms, girls and boys of today are deriving much pleasure and satisfaction, and an appreciation of the great American heritage that is theirs.

Elizabeth M. Gordon

New Books on Latin American Art

IF many Americans are only now becoming aware of the America to the south, and perhaps even now only because of political rapprochement, those who have long felt a genuine interest in the culture of Latin America will find it increasingly simple to satisfy their desire for knowledge. Within the past year the Fine Arts Department has acquired several books of special value to students but with a general appeal, too, because of their fine illustrations.

Among the publications from South America, mention should first be made of the series initiated by the National Academy of Fine Arts in Argentina. Planned as a "classified arrangement of illustrations of the nation's artistic heritage," these studies of regional art begin with monographs on church architecture. The photographs display these structures within their special landscape setting, then follow the general effect with studies of rich detail. Sculptured images, carvings, ironwork, and the furnishings and appurtenances of worship are pictured in a manner supremely satisfying to the eye. Seven monographs in this series of *Documentos de Arte Argentino* have been received. Spanish, French, and English texts are supplied. For those who read Spanish the three volumes of *El Arte de los Argentinos*, by José León Pagano, will exhibit the whole panorama of Argentine art from primitive times to the present. Architecture, painting, and sculpture are included. These are luxurious volumes with hundreds of illustrations, many of them in color, so that they offer much even to those who can only look and not read.

The vitality of art in Mexico during the last quarter-century is now a matter of general knowledge and considerable documentation. Dr. MacKinley Helm's *Modern Mexican Painters,* already much reviewed and now in its second edition, has proved its worth. *13 Mexican Painters* is an attractive portfolio which reproduces in color a single work by each painter, together with a

critical essay by a native author. Goitia is presented by his powerful and anguished "Tata Jesucristo," remembered by anyone who saw the "Twenty Centuries of Mexican Art" exhibition at the Museum of Modern Art.

A deep interest in native art has made collectors of a number of Mexican artists. Diego Rivera's notable collection of pre-Cortesian sculptures is described and photographed in *Art in Ancient Mexico*. Primarily a book of pictures, it has nevertheless a brief essay on the early cultures as well as a useful introduction to Aztec theogony. The bulk of the collection is the work of the Tarascans, whose gift for lively caricature is quite apparent. The jolly race of anthropomorphic utensils which these people turned out has a human quality that needs no explanatory footnotes. The terrors and grandeurs of religion and the pomp of kings were themes which they left for others; but their neighbors and the animals that shared their daily living they treated with familiar humor.

Carlos Mérida, chiefly known as a painter of abstractions, is the illustrator of two recent books of great appeal. *Mexican Costume* is a folio of twenty-five color plates, beautifully executed by the silk screen process, showing a selection of contemporary folk costumes which are "genuine regional developments, untouched by the influence of stage, screen, and tourist trade." The artist has supplied useful comments on the tribes represented, their textiles, traditional colors and decoration, coiffures and accessories. His *Carnival in Mexico* consists of ten color lithographs showing costumes and masks worn in the dances at carnival time. Christianity and paganism, legend and history contribute variously to make a fantastically imaginative display. At Carnival the Indian regains the color and richness relinquished when he was conquered, and plumes and sequins, the glitter of mirrored headdresses, unrestrained color, and the grotesquerie of masks make of the wearers a supra-natural race which enjoys its brief rule with intense abandon.

Mexicans have an unbroken record of excellence as gold- and silversmiths. The Spaniards, although chiefly interested in the Troy value of gold objects, nevertheless left evidence of their wonder at the craftsmanship they found flourishing in a newly-discovered world. Two books recently acquired will provide the student and collector with many interesting and useful data. *The Art of the Silversmith in Mexico, 1519-1936*, by Lawrence Anderson, will perhaps be more generally used because of its English text. Writing primarily for the collector, the author has supplied hallmarks and checklists of workers, pioneering in this particular phase of his research. He has restricted his field of study to the products of Mexico City and its environs, with emphasis on objects of domestic use rather than on ecclesiastical plate. His second volume is given over to illustrations. The illustrations for *Notas de Platería,* by Artemio de Valle-Arizpe, nicely complement Anderson's in that the emphasis here is upon the rich treasures of ecclesiastical ware. The book's copious details on the working of metals and on the tools used are taken from early manuscripts, and information on guilds and the laws affecting silversmiths give a well-rounded picture of the early worker.

Making use of native materials and potters in Puebla de los Angeles, the Spaniards directed the production of pottery and tiles in imitation of those manufactured at Talavera de la Reina in Spain. The famous Talavera de

Puebla products are described and most amply illustrated in the two-volume *Loza Blanca y Azulejo de Puebla* by Enrique A. Cervantes. The plates, many of them colored, range from articles of domestic use to the tiled domes characteristic of the churches of the region. Data on guilds, individual potters, and potters' marks are included.

Ars, a new art magazine of general scope, published monthly in Mexico City since January 1942, is being received and will meet the desire for a continuing flow of current information on art matters in Latin America.

Priscilla S. MacFadden

The Star Spangled Banner

ONE of the immediate effects of the war has been to make us learn more about our own history. Too often the foreigner knows more about our country than the natives do. Instead of going to some remote part of Europe and writing a thesis on music in some distant land, the student is now looking for possibilities at home. It took a European like Hans T. David to see the significance of the music created by American Moravians in Pennsylvania. Now instead of writing music in foreign idioms, composers are attempting to develop an American idiom. Significant are the musical settings of American documents such as Lincoln's *Gettysburg Address,* William Penn's *Inscription,* or Patrick Henry's *Resolution.*

The women's clubs have for several years featured American publications and topics and the story of our national songs has received increased attention. In particular, the story of our national anthem has been the subject of considerable research. The most important investigator was Oscar G. T. Sonneck, for many years chief of the Music Division of the Library of Congress. More recently appeared a bibliography of "The Star Spangled Banner," by Joseph Muller of New York. Sonneck was concerned with the origins of the national anthem, while Muller made a special study of all the American sheet music editions of the song issued between 1814 and 1864.

The earliest published edition of the tune now associated with the words of Francis Scott Key was a glee in three parts. There is no way of telling if this is the original form of the music or whether it is a harmonization of a tune already in existence. Certainly it has undergone many changes, as any popular song is bound to do. For instance, the descending leaps with which the tune opens today do not appear in any of the copies reprinted by Mr. Muller before that published by Atwell in New York in 1843, arranged by Francis H. Brown. There are in the Boston Public Library copies of some of the earliest editions and almost every one contains some variations in the text, melody, or harmonization.

Many remember the scandal connected with the first performance of the "Star Spangled Banner" at Symphony Hall in Boston during the World War. One effect of that war on the song was the appearance of a standard vocal arrangement. A band arrangement in line with this was made by Wallace Goodrich and published by Ditson; and Frederick Converse and Walter Damrosch both made orchestral arrangements, the one by the former being

adopted by the Boston Symphony Orchestra at the present time. There are still many different editions in use, and as many individual traditions of performance as there are performers. It is not possible to go back to the original form of text and tune. Key authorized changes in his text and human nature and art have done the rest. To obviate the extreme range, there have been several experiments. By altering a note here and there and by changing the value of notes, improvements have been suggested. The National Anthem Committee of the Music Educator's Association has drawn up a code, adopted April 2, 1942. There are fifteen points which may be summarized as follows: that it will be used "only . . . where its message can be effectively projected; that emphasis will be placed upon the *singing;* that the melody, harmony, and syllable division of the Service Version of 1918 will be used; that it is inappropriate to make or use sophisticated 'concert' versions of the National Anthem; for mass singing of adults and for band or instrumental performances the key of A flat will be used; for treble voices the key of B flat may be used; it should be sung at a moderate rate of speed (quarter note equals 104 for the verse, and 96 for the chorus); conductors should painstakingly rehearse both instrumental and vocal groups in the meticulous observance of correct note values."

In the April 12 issue of the Boston *Globe,* Cyrus Durgin made some pointed observations on the variety of interpretations in concert halls and radio performances. Some conductors favor a "brisk pace." Sir Thomas Beecham "rushed the anthem at a furious rate. Arthur Fiedler likes it to go rather fast." No two of these gentlemen phrase it "just the same way, and there is no general agreement in the length of time the notes at the end of [certain] phrases shall be held. Mr. Koussevitzky plays it slowly and with great dignity. It has a stunning effect. Those who claim that a fast tempo gives the National Anthem a more martial character have something in their argument. But the Koussevitzky way is stately without losing anything of the martial spirit." Douglas Moore in a recent issue of *Musical America* says, "As for the difficulties of the music, it helps to pay especial attention to those places where words and music do not exactly fit . . . When you come to the rockets' 'red glare,' the pitch goes too high for the unsuspecting singer, and worst of all, at this point the trumpets, who should be blazing the trail and covering up your shortcomings, usually drop out and the violins act as if they were playing a lush passage of Tchaikovsky, all this to 'bombs bursting in air,' etc. When this happens, keep right on, fill your lungs a little fuller and blast it out." He urges that we "get the same quality into our singing that we put into football songs and cheers."

If the present situation invites investigation of the past, it also brings its contemporary problems. Musical industries are being transformed for war production. A pipe organ factory is producing ammunition boxes. Music terms are appropriated by the soldiers to designate war implements. The "devil's trill" is a familiar expression; a "devil's piano" is a machine gun. The perplexity of a recent draft registrant who said he saw nothing in a symphony will be as nothing to the perplexity of the cross word puzzle expert who in 2042 is asked about the "Victory Symphony," "Dark Symphony" (autobiography), "Full Score" (a novel), "jeeterborg" (the Icelandic version of

"jitterbug"), "bubble dancer" (an army private assigned to dish-washing), "jeeter" (a lieutenant), "jeep" (a bantam car), or "juke" (a coin-operated musical instrument). In New York City a recent program included a celebrated piece containing battle cries. Will the air raid siren be part of the orchestration of the future? Will some composer attempt to put into music the sound of *burning* so vividly communicated in Phyllis Bottome's recent book *London Pride?*

The experiences of musicians in our armed forces will doubtless result in a quickening of interest in the music and folk lore of distant lands. The Library is acquiring an important collection of music books and sheet music from Spanish-American countries. It has already placed on its shelves important collections of folk songs from countries now in the Union of Socialist Soviet Republics. Almost more difficult to assemble than these were the songs of our own states, of which the Library now has a reputable collection.

Richard G. Appel

Safeguarding the Rare Book Collections

LONG before Pearl Harbor, libraries with large rare book collections had been worrying about the possibilities of air raids. In June 1941 the Library of Congress issued a "Report on the Precautionary Measures regarding Its Collections" which was widely discussed. The selection of books with first claim to protection had been going on for a long time.

In fact, the most valuable items had been separated at the Boston Public Library when the Treasure Room was established, years before any thought of an air attack on the city could have occurred to anyone. From the various collections of the department — numbering over a hundred thousand printed books, hundreds of valuable atlases, and innumerable manuscripts — the most important items were transferred to the new room. Two wall safes and the many floor safes have since held the most precious items, while on the shelves around the walls were arranged some eight thousand other volumes, chosen mainly from the Prince Collection of Americana, the Barton Collection of English Literature, the Ticknor Collection of Spanish Literature, and from the Franklin, Defoe, Barlow, Bowditch, Artz, Incunabula, and other collections. In the Treasure Room had been housed also all the Mather, Cotton, Hinckley, and other Colonial manuscripts, as well as the entire Chamberlain Collection, numbering many thousand autographs. It may be said that the contents of the Treasure Room, although in quantity less than one tenth of the Rare Book Department, represented more than one half of the monetary value of the Library's rare book possessions.

The books in the Treasure Room had to be considered first in case of evacuation. But in addition some twenty thousand others had been marked in the Rare Book Department proper. Here again a sort of priority list had been devised. The five thousand rarest volumes were marked with red cards; the next five thousand, with green; and ten thousand more, with yellow.

It was a piece of good luck to find a bombproof shelter where most of the Library's treasures and archives can be kept. It is not a "dead storage"

room. With close calculation, shelves were built which hold the books and manuscripts almost precisely as they were previously arranged in the Library. Of course, the packing of the material, the making of records, the transportation, the unpacking, and the re-checking demanded strenuous effort. To avoid traffic complications, the moving was effected on holidays. Yet by the end of February the work was accomplished.

It was understood from the beginning that the evacuated material would nevertheless be available for use in the Rare Book Department. Requests handed in before three in the afternoon can be filled within a short time that same day; and those coming in later, the next morning. The system works excellently. Scholars, resigned to the idea of not being able to obtain certain books, are pleasantly surprised to hear that they will be available. Many accustomed to work elsewhere have already visited the Library. During the summer, the season when professors usually do research, the service of the department will probably be considerably increased.

Naturally the war has affected the acquisition of rare books — the stock of new items as well as their prices. It is generally known that in the past three or four years the Library has made substantial purchases, thanks to the various trust funds, especially the Benton Fund, which had an accumulation of several years' interest. Times were propitious. English dealers at the outbreak of the war were anxious to sell, and the pound stood at an all-time low. Thus the Library was able to buy many desired books and manuscripts, most of them of the highest scholarly quality, at about half the ordinary price. All the collections of the department benefited. Gaps were filled, groups were rounded out, new fields developed. However, the first depression of the English book market, which necessarily influenced the American, gradually disappeared; and by last summer prices in England had completely recovered. As the supply from the Continent failed and the war boom produced an abundance of money, private collectors clung to their rare books and manuscripts. Indeed, during the last year book prices have been higher in England than in America. This country's entry into the war was accompanied by symptoms similar to those which prevailed in England in 1939. There has been a marked depression in the American book market too; but the signs of recovery are already here.

The purchases of the department were on a much smaller scale than in the preceding years. Yet a number of excellent items have been secured.

At the sale of the collection of the late Guthrie Y. Barber, held last October, the Library acquired about twenty rare Americana. Among them were Lewis's *Aboriginal Portfolio;* the description of *Howard's Campaign against the Nez Percé Indians;* and Captain John Palliser's *Explorations in British North America.* To the Twentieth Regiment Collection was added a copy of John Simcoe's *Journal of Operations,* 1787. The Library has also purchased the very rare *Speculum Orbis Terrarum,* issued by Cornelius de Jode in 1593, and containing the first map of North America to indicate large fresh water lakes in the interior. The manuscript collections were strengthened by a number of autograph letters by Henry James, Howells, Whittier, Lowell, Aldrich, and others. Especially valuable is one by Thoreau, in which the hermit of Walden speaks his mind about the Civil War.

In English literature the acquisitions were especially significant. They included the third edition of the *Canterbury Tales,* printed by Richard Pynson in London in 1491; a copy of William Painter's *Palace of Pleasure,* the work which, with North's *Plutarch* and Holinshed's *Chronicles,* was the main source of Shakespeare's plays; a first edition of Burton's *Anatomy of Melancholy;* Gossouin de Metz's *Myrrour of the Worlde,* printed by Lawrence Andrewe in London in 1529; and a copy of John Capgrave's *Nova Legenda Angliae,* which once belonged to Toby Matthew, Bishop of Durham and later Archbishop of York. Particularly welcome was a magnificent copy of the Great Bible, London 1539, which has been in America since the last quarter of the seventeenth century. Eight editions of the work were issued within two years, and it is extremely difficult to obtain one of the first. The Library's copy, with the exception of two leaves, is of the genuine first issue. At the third Newton Sale, the Library succeeded in acquiring several further items, among them Walton's *Lives,* with the author's presentation inscription to Dr. John Fell, bishop of Oxford; a fine set of Richardson's *Clarissa;* Sheridan's *Rivals;* and first editions of several Shaw plays. There were additions from other sources as well. One of the most interesting was a group of Dickens items, including fourteen autograph letters, four original photographs, a dozen portraits of actors, a score of playbills, and many rare editions of plays based on Dickens's novels — nearly two hundred pieces in all.

The collection of fifteenth-century books, which has been developed mainly in the past few years, was increased by about a dozen fine items. Besides the *Canterbury Tales,* notable among them are the rare Dijon *Privilegia Ordinis Cisterciensis,* the Rougemont *Fasciculus Temporum,* Foresti's *Chronicle,* the Praemonstratensian *Ordinary* printed at Lübeck, and the Ulm *Seelenwürtzgarten.* The Ticknor Collection was enriched by first editions of Lope de Vega's *Laurel de Apolo,* the *Floresta Espanola,* and *El Infante don Pedro.* But the most important addition was the Seville 1502 edition of the *Celestina,* one of the outstanding masterpieces of Spanish literature. Originally the work had sixteen acts; the present volume was the first to contain the enlarged version of twenty-one. From the Bowditch Fund were bought books on mathematics and astronomy; and there were acquisitions in various other fields. Many of these items have been — or will be — described in More Books.

The Library wishes to have its rare book collections as widely used as measures necessary for their preservation permit. Students who can find the needed material in other departments are certainly not encouraged to handle these precious volumes; on the other hand, the books are always available for scholarly purposes. The number of readers doing serious research is well over four thousand a year. But almost equally important is the help given to scholars throughout the country by correspondence. Only those who have worked far from a large library can appreciate — as they really do — the value of such assistance.

Zoltan Haraszti

Exhibitions from the Wiggin Collection

The Work of David Young Cameron

THIS month's exhibition from the Albert H. Wiggin Collection illustrates another Scotch artist. This is an unusually complete collection of Cameron, by far the most important here or in England, containing four hundred and forty prints, besides a number of drawings and paintings in water color and oil. An authority on Cameron recently wrote concerning it: "To be able to study the etched work of such an artist as Cameron from his initial attempts in this medium in 1887, through the whole range of his prints ending with the ones etched as recently as 1932, is indeed a rare privilege." It is not only the number of prints that is surprising. Their quality and technical excellence reveal Cameron as one of the great contemporary etchers of the world, along with his fellow Scotsmen, Muirhead Bone and James McBey.

The selection was difficult because of the multitude of fine impressions and the limited space available. Indeed, a sequence of shows could be arranged over a period of time without repetition or decline in interest. These prints are hung with no reference to the artist's development, but simply to provide an opportunity for students and the print-loving public to enjoy and study under ideal conditions.

David Young Cameron was born on June 28, 1865, in Glasgow. He sprang from the sturdy clan of Cameron, one of his paternal ancestors being Dr. Archibald Cameron, brother of the historic "Gentle Lochiel." One could go much further into the biography of D. Y. Cameron; the only reason that it is mentioned at all is the important part his heritage played in his later work. Educated at the Glasgow Academy, he found himself started on a mercantile life despite other intentions on the part of his father. At that time office work was sheer drudgery. Deaf to the advice of prudent well-wishers, Cameron resolved that he would be an artist, and after office hours studied the rudiments of drawing and painting in the evening classes of the Glasgow School of Art. After four years he entered the Edinburgh School of Art and in the same year joined the Scottish Atelier Society, where he received the good advice and guidance of Arthur Melville. Several years later Mr. George Stevenson, a Fellow of the Painter-Etchers and a friend of Seymour Haden, suggested that he should try to etch. For seven years the young artist studied with Mr. Stevenson, which was the only instruction he ever received in etching.

From the first Cameron's art developed slowly during his travels through Europe and at home; but it was in Scotland, where he was lured by ancestral and personal ties, that he found his truest inspiration. Definite character showed itself in his early efforts and the first evidence of really personal handling appears strongly in the "North Italian Set," 1895, which included "Venice from the Lido," "The Palace Doorway," "Tintoret's House," and "Saint Mark's, Venice." These plates were forerunners of the fine church interiors shown in this exhibition, but showed strong Whistler influences. His plates now began to reveal a dramatic quality and strong composition with dazzling effects of light and shadow. Besides a "Dutch Set" there are

some plates done in England, Scotland, and France, the latter with Meryonesque feeling; and with the "London Set," 1899, Cameron at once raised his work to a higher plane of originality and pictorial interpretation. There is great beauty in "The Admiralty," with its austere dignity, "The Custom House," "Waterloo Bridge, No. 2," and among several others the indisputable masterpiece, "Newgate (Plate 1)."

That Cameron was a well-rounded artist is evident in his compositions of architecture, landscape, portraits or figures, gargoyles and bookplates — all drawn upon the copper plate with movement, expression, and a search for light, particularly in the records of his own northland, where mist, lowering rain clouds, and gray obscurity bathe the mountains and lochs, or the low lines of land and water beneath a great expanse of sky.

Later Cameron came under the spell of the historic cities of Touraine. Chartres, Tours, Loches, Chinon, Angers, Amboise, and Blois gave his receptive mind material for which his earlier work had prepared him. These studies of architecture mellowed by the centuries, including such fine plates as "Hotel de Ville, Loches," "Clock Tower," "Angers, Rue des Filles Dieu," and "St. Laumer, Blois" paved the way for the famous "Five Sisters, York Minster." The last plate is indeed a masterpiece of the etcher's art. Many connoisseurs place it among the finest modern prints and deem it worthy of being included among the classics of the copper plate media.

The year 1904 brought the interesting "Paris Set," with "Saint Germain l'Auxerrois," "Hotel de Sens," and "St. Gervais," all three notable plates. Shortly after these achievements the landscape mood became alert, and we find the poet Cameron depicting varying influences of light and weather in "The Tweed at Cold Stream," "Still Waters," "Evening on the Garry," "Robin Hood's Bay," and a number of others. In the "Belgian Set" and "Robin Hood's Bay" Cameron's standard was exceedingly high. A visit to Egypt in 1909 brought forth a series of plates with greater simplicity and beautiful line. During 1910 the inanimate figures set down so masterfully in "The Little Devil of Florence," "Queen of Chartres," and "The Chimera of Amiens," recalling Meryon's "Stryge," must be mentioned; and in the following year, which saw Cameron elected an Associate to the Royal Academy, he produced another famous print, "Ben Ledi," a plate of rare beauty and poetic vision. No other artist can equal Cameron as an interpreter of the Scottish landscape.

Thereafter Cameron produced many outstanding plates: "Dinnet Moor," "Ralia," "Nithsdale," "Carslands," "The Cairngorms," "Hills of Tulloch," "The Frews," "Peaks of Arran," "Kerrera," and many others. For six years after 1917, he did no etching, devoting all his time to painting. When he returned to the copper plate again, he continued with almost flawless ability to give us the beautiful "Ben Lomond," "Loch Ard," "Lake Menteith," and the magnificent "Baths of Caracalla."

Cameron received many honors from academies, societies, universities, the state, and the sovereign, and all were well deserved. His best plates give forth the sensitive spirit of nature itself, and intimate study of the fine prints in this exhibition will reveal their great qualities.

ARTHUR W. HEINTZELMAN

Ten Books

Victory through Air Power. By Major Alexander P. de Seversky. Simon and Schuster. 1942. 354 pp.

THE reader cannot help feeling disturbed by these blunt criticisms of our airplane building program. Major de Seversky, who was an ace in the Russian air force during the first World War and is now an American citizen, is a famous designer of aircraft. Having served as a consulting engineer to the War Department, in 1931 he founded the Seversky Aircraft Corporation, of which he was President and Director for more than seven years. He speaks therefore with the authority of an expert — and he does not mince his words. By newspaper propaganda, he writes, the public is hoodwinked into believing that America has the finest types of aircraft in the world, while in actual combat only twenty-five per cent of our output comes up to the highest standards. The British have been using our airplanes only for second-rate service or in theaters of war where they would come up against the still more inferior Italian machines. The army and navy authorities have constantly neglected the needs of the air force; aluminum for chairs on battleships has been receiving higher priority ratings than aluminum for aircraft. Yet the author is convinced that sea power has become antiquated and that air power is now the decisive factor. If the Royal Air Force had not thrown a protective umbrella over the Channel, the British army could not have been rescued from Flanders; Norway was lost because the British fleet was helpless against the German air force; and the *Luftwaffe* was defeated in the battle of Britain because the British Spitfires and Hurricanes had a qualitative edge in both speed and armament over the German Junkers and Messerschmitts. If there were not a single Italian naval unit left in the Mediterranean, the British navy could still be rendered impotent by a sufficient German air force. Major de Seversky pleads for the establishment of an air ministry and for the building of battleplanes instead of battleships. Indeed, his whole book is an impassioned plea for reform: "Our fighting men of the air service know that the very people who rammed inferior equipment down their throats are still in charge of the situation. That knowledge is scarcely calculated to raise morale. The most stimulating thing that the President could do to lift their morale would be to follow the example of England and clean house at the top."

Behemoth. By Franz Neumann. Oxford Univ. Press. 1942. 532 pp.

BEHEMOTH, the mythical monster, is the symbol for the National Socialist régime. The author analyzes every phase of its organization and procedure; the three sections of the book deal with the political structure, the economic system, and the development of the new society. This last consists of four distinct ruling bodies — the Nazi Party, the army, the bureaucracy, and industry, all loosely held together by loyalty to the magically endowed Leader. The state, generally thought to be totalitarian, is prevented from being so by the Nazi party's claim to superiority. At the same time the party uses the state for the execution of its policies. However, except for the police and the youth movement, the indispensable bureaucracy is independent of the party, leading to an anomalous situation in which each, party and state, is supreme in its own field. The most significant section is the one on economics. Whereas internal party propaganda has gained some of its effectiveness by emphasizing a fictitious proletarian equality, the Third Reich has not only deprived labor of its former benefits but is ruthlessly wiping out the small business men. "It is a private capitalistic economy," the author explains, "regimented by the totalitarian state" — that is, "Totalitarian Monopoly Capitalism." In the ranks of skilled labor, however, the author sees symptoms of disillusion; and according to some observers, the situation in Nazi Germany has "already reached the stage where leader-

ship and community adoration are generally considered to be what they actually are: bunk." (*M. M.*)

The Making of Tomorrow. By Raoul de Roussy de Sales. Reynal & Hitchcock. 1942. 340 pp.

THE author is a French journalist who has lived in America for the past ten years and has a view of events which is at once profound and philosophical, as well as shrewd and practical. Passages about Comte and Condillac follow portrayals of Goebbels and Goering. Yet the narrative is homogeneous; the observations, whatever their kind, issue from a thoroughly civilized mind. M. de Sales looks upon nationalism, collectivism, and pacifism as the three major forces of our time. Nationalism is "a great *vertical* force that tends to level down and unify social and economic groups within a country in order to strengthen it as a whole against an actual or potential enemy." On the other hand, "collectivism cuts *horizontally* across boundaries and national allegiances." The causes of pacifism are many — the conviction that war is senseless, as much as apathy. In this war, in addition, the guilt-complex played its part in paralyzing the Western nations. M. de Sales then discusses "the German revolt," this periodic conflict with the main trends of civilization. It is because of his mediocrity that Hitler appeals to the mass man in Germany. The last chapter is about "America and the World." Although clinging to her isolationism, America has finally had to realize that the outcome of this war is to decide her own fate also, and is gradually realizing too that there is no turning back. There is no ready-made solution for the ills of the world after the war. However, "the purpose of this war cannot be anything else but to make democracy work, for the simple reason that in the word *democracy* is contained the best of two thousand years of effort towards a better world."

America's Strategy in World Politics. By Nicholas John Spykman. Harcourt, Brace. 1942. 500 pp.

THE present volume, the fourth publication of the Yale Institute of International Studies, is a realistic analysis of the position of the United States in a world dominated by geographical considerations and power politics. The choice between isolation and intervention, "the oldest issue in American foreign policy," can never be an academic debate, Mr. Spykman warns, but is a problem vital to war strategy and war objectives. He describes the geopolitical structure of both hemispheres, dividing them into longitudinal belts, each composed of a northern, southern, and mediterranean zone, and presenting similar strategic problems. Germany's blue-prints for Euro-Africa and Japan's for the south Pacific must necessarily be met by the conversion of Monroe's original doctrine into one of hemisphere defense. The latter half of the book is devoted to a discussion of the fate of the United States in the event of a German-Japanese victory and our complete encirclement. Inevitably, he feels, the conflict would reduce itself to a struggle for South America. Here, he admits, our attempts at "cultural rapprochement" are no match for the more subtle Nazi ideology, an extended use of "clearing agreements" would give Germany an economic stranglehold, and no military coöperation could be successful without closer political coöperation. He lists also the essential war materials which would be lost to us in the East and the natural difficulties which would prevent their production in this hemisphere. As the possible "last stand" of an isolated America, he could promise only the successful defense of the Northern Continental Zone and the Caribbean. (*E. L. A.*)

Arms and the People. By Alden Stevens. Harper. 1942. 262 pp.

FROM first-hand observation and talk with soldiers, workers, industrialists, and farmers, Mr. Stevens has gathered vital information on the ways in which the war and defense production are affecting the lives of the people. While critical of errors, his view is optimistic, with emphasis on the industrial boom, the large increase of jobs, the mechanization of the farm, and finally the readjustments which may lead to improved housing, nutrition, and living

conditions in post-war times. He first considers the armed forces and the relations — at times regrettably cool — between the soldiers in the camps and the local communities. Then he surveys the gigantic army of defense workers, the organization of labor in new industries, and the danger of instigating anti-labor legislation. He discusses the need of reëmployment; but he maintains that with the aid of such devices as the Buffalo Plan — in which government, management and labor coöperated to train and reëmploy displaced automobile workers — the problem is being solved faster than it was in England. Lively chapters describe typical boom towns and the mushroom growth of army camps; the alarming congestion and maladministration of Washington, "the most undemocratic city in America" with the highest cost of living; and the enormous mass migration of farm labor, intensified by the war and the search for defense occupations. (*M. M.*)

If Men Were Angels. By Jerome Frank. Harper. 1942. 380 pp.

Judge Frank's spirited defense of administrative agencies is a combination of polemics and excursions into the history of political-juridical theories. The title is quoted from an issue of the *Federalist* which commented that "if men were angels, no government would be necessary." The author's thesis is that neither men in general, nor judges in particular, are angels; and that consequently trial court procedure is bound to be far from the ideal of impartiality, and may, through the unreliability of witnesses and the fallibility of the jury, be seriously impeded in the ascertaining of facts. It is for the function of fact-finding that the administrative agencies are especially well equipped through the employment of experts. As Judge Frank served three years on the Securities and Exchange Commission (the SEC), he draws chiefly on his own experience in answering the criticisms of Dean Roscoe Pound. In refutation of these charges, he states that the Commission publishes its findings of fact, as well as its own rules; that its decisions are subject to judicial review; and that it pays due regard to its own precedents, while following a policy of avoiding previous errors. The student will find much material in the appendices and notes, which occupy over a hundred pages. (*M. M.*)

The Coming of the Civil War. By Avery Craven. Scribner. 1942. 491 pp.

Professor Craven's discussion of the years preceding the "War between the States" analyzes the forces which magnified a sectional difference into an "irrepressible conflict." He has drawn largely on the existing manuscript collections and the neglected newspapers of the West and South, supplementing his own research with the able monographs of such writers as Ulrich Phillips and Frank Hodder. He believes that all the reform sentiment of the era crystallized in the anti-slavery movement and that emotionalism created the traditional picture of the antebellum South, a ruin from which "the historian has only begun to clear the vines." Prior to the middle of the century, slavery played only a minor part; it was on the wane in the border states, and the so-called "Cotton Kingdom" was in reality the southwestern frontier. Until the rift between the great party leaders in the Polk administration and Calhoun's needless use of the sectional issue for his own ends, the slavery controversy hinged on local conditions, or was at least a "practical matter, dealt with by practical men." While the Compromise of 1850 was accepted in New England and the South, it was the land-hungry West that felt its interest had been sacrificed to the slave holders. Following the conclusions of Frederick Jackson Turner's disciples, Professor Craven argues that the Western desire for a trans-continental railroad actually underlay the Kansas-Nebraska Act; the search for cheap land, the struggle in Kansas; and the need of the Homestead Legislation, the formation of the Republican party. (*E. L. A.*)

The Men Who Make the Future. By Bruce Bliven. Duell, Sloan, and Pearce. 1942. 325 pp.

The men who make the future are the experimenting scientists and engineers whom Mr. Bliven has interviewed in

important laboratories throughout the country. The result is a series of readable, graphic outlines of the progress made in various fields. The author sketches first the house of the future, with radiant heat, standardized parts, television, and germicidal lamps. He discusses the testing of intelligence in children of genius, pointing out that environment is more important than heredity, and that training may turn a potential genius into an actual one. Recent investigations of the functions of hormones, enzymes, and vitamins in health and disease and the problem of their relationship; the effect of the complex changes in the atomic patterns of benzene rings in human tissues; the sterols, which include the vital Vitamin D and also a cancer-producing substance; and the destruction of the tubercle bacillus by ultra-violet radiation are only a few of the significant recent discoveries. Perhaps the most epoch-making achievement was Dr. Stanley's chemical isolation of a virus in pure form in 1935. Following an account of horticulture with chemical aid, Mr. Bliven outlines the advances in atomic research and astronomy. Finally he presents the attitude of contemporary scientists to the problems of individual and national life. (*M. M.*)

The Emergence of an American Art. By Jerome Mellquist. Scribner. 1942. 421 pp.

The beginning of modern art in America, Mr. Mellquist maintains, was in 1908, five years before the famous Armory Show. It was marked by the formation of "The Eight," under the leadership of Robert Henri, the first American to view painting as "a form of social prophecy." Hence their first exhibition, though it horrified the conventional, was in harmony with the realistic spirit then stirring in literature and politics as well. The "memorable charge," however, was led by the men who received their patronage and encouragement from Alfred Stieglitz at 291 Fifth Avenue, ever since affectionately known as "291." Stieglitz was also instrumental in bringing French art to the attention of the American public; but Mr. Mellquist is not interested in the French influence. What he cares about are the independent men — John Sloan, Alfred H. Maurer, John Marin, and many others — who, resisting pressure from Paris, the American Scene cult, and the school of the Left, have gone their own way without attempting to be propagandists. He has not restricted his survey to painting; some of the best chapters are those on photography, cartooning and caricature, and sculpture. His book is really an informal biographical history, and will be extremely useful as a source of information on a number of men about whom little has so far been written. (*H. McC.*)

Verdi the Man in His Letters. Edited by Franz Werfel and Paul Stefan. Fischer. 1942. 469 pp.

It is fortunate that the letters of the great Italian composer are now available in an excellent English translation by Edward Downes. The selection was made by Franz Werfel, whose introductory "Portrait" would in itself make the volume desirable. The letters cover a period from 1829, when Giuseppe Verdi, a poor peasant lad educated by a kindly patron, applied for a post as organist, to the last letter written by the eighty-eight year old master shortly before his death in 1901. Preceding the letters is an autobiographical sketch which Verdi dictated in 1879, recording in his characteristic spare style his early trials — the tragic deaths of his two small children and his young wife, the failure of his opera *Un Giorno di Regno,* and his resolve never to compose again. the letters to impresarios, librettists, artists, and friends are straight to the point, at times pithy, and show unintentionally, as Werfel points out, the extraordinary purity and objectivity of his purpose. Verdi despised engineered publicity and claques. "I do my operas, as well as I can," he wrote to Vincenzo Flauto, "for the rest, I let things take their course." Musicians will delight in the detailed instructions that the composer, who planned the scenarios and frequently wrote the dialogue for his operas, gave to his librettists, as in the letters discussing plans for *Il Trovatore, King Lear, Rigoletto,* or *Aida,* and his directions to singers. (*M. M.*)

Library Notes

A Hundred Moral Fables

THE Library has acquired the first edition of *Cento Favole Morali* [**G.405.36], by Giovanni Mario Verdizotti, printed in Venice in 1570. It is a small volume in fine condition, which originally belonged to the Huth Library. The "hundred moral fables" in verse are printed in italics, with a couplet stating the moral in roman type appended to each tale. Every fable is accompanied by a full-page woodcut. The elaborate engraving of the title-page, with its mythological figures, and an introductory picture of an astrologer looking at the moon are also noteworthy. The book was popular, for it went through three subsequent editions in the sixteenth century and three more in the seventeenth, not to mention modern reprinting.

Verdizotti was a scholar, poet, and painter of Venice, and a friend of Titian, for whom he would often write letters to princes and other exalted personages. Toward the end of his life he entered the priesthood, and died in 1600 at the age of seventy-five. He selected his fables from the tales of Greek, Latin, and later authors, and retold them in simple, appealing Italian verse. Zileto, the publisher, gives the following information in the preface: "In response to my request, the author consented to adorn them with appropriate pictures drawn on wood by his own hand, as he had since childhood delighted in drawing, without making it his profession. So that those who read this book have from the same author both poetry and illustrations — two arts as harmonious as twin sisters."

Nevertheless, it has been generally held that Verdizotti made the woodcuts after drawings by Titian. According to G. K. Nagler, who believed that the poet himself made the drawings for most of the woodcuts illustrating his various works, the resemblance of the compositions to Titian's led people to attribute them to the master. The same authority suggests that the publisher may have had a hand in the wood engraving for the *Cento Favole Morali*, as his initials occur with a coat of arms in one of the cuts.

All the woodcuts are executed with great skill. Most of them are animated and dramatic; many, like those illustrating "The Crow and the Swallow," "The Deer," "The Reed and the Olive Tree," and "The Trees and the Thorn," are set in charming landscapes, and some of the animal scenes have genuine humor. **M. M.**

James Elliot's Offering to the Muses

JAMES ELLIOT, "citizen of Guilford, Vermont, and Late a Non-Commissioned Officer in the Legion of the United States," published a volume of his occasional verses, moral essays, and traveler's jottings — his *Works* [**G.389B.298] — at Greenfield, Massachusetts, in 1798.

The book itself is the author's best biography, for he includes "a particular, though I hope not tedious, account of my situation and circumstances hitherto in life." He was born in Gloucester in 1775, but after the death of his father was brought up by Captain Sanderson, a Petersham farmer. Here he advanced from "go-to-mill boy" to underclerk in the store and, when the family moved to Guilford, to clerk itself. With naive pride he lists the books he read during these years — *Pilgrim's Progress*, Rollins's *Ancient History*, and a tattered copy of Josephus's *Wars of the Jews*. In 1793, he enlisted with a company forming at Springfield to quell the Whiskey Rebellion and saw service both in Pennsylvania and on the Northwestern Frontier.

In spite of his lack of formal education, Elliot's verses are polished and careful in the classical manner popularized by Joel Barlow and Freneau. Though he never learned Latin, he was familiar with the Horatian Odes in translation, and modeled his "Lines Commemorative of Victory" and "Progress of Freedom" upon them. Even in this stereotyped pattern, however,

he occasionally achieves a simple lyrical line, suggestive of the wide loneliness of the frontier or the developing energy of the young republic.

The journal kept by the young officer during his two years of military service ranks among the valuable accounts of Wayne's campaign. Elliot was also a careful observer of the climate, the vegetation, and the animal life, noting such details as the habits of the opossum and the location of the "Shawanese sallad greens." His book appeared after those of both Imlay and Filson and corrects several of their "geographical errors." In 1803, he was elected to the House of Representatives and thereafter was continuously in the public service. Officially he is listed as a Federalist, but he speaks of himself here as a "democratic republican." The Jay Treaty with England he considered "an infamous compact between republicanism and royalty."

The concluding section of the volume is made up of a series of Addisonian essays, pronouncements of "The Rural Moralist" contributed to the *New England Galaxy*. They were written in turn by James Elliot, his brother Henry, and John H. Palmer, "a young man of seventeen or eighteen years of age." Youthfully didactic as they are, there is little to distinguish them from other contemporary productions. Elliot, however, did advocate the higher education of women. E. L. A.

The Mathematical Jewel

THE Bowditch Collection has been enriched by a copy of *The Mathematical Jewel* [*E.191.53] by John Blagrave, printed in London in 1585. This is an extremely rare book, as only four copies are known to exist. The folio volume of 124 pages is bound in contemporary vellum.

The "mathematical jewel" is an astrolabe, the virtues of which are fully advertised on the title-page: "it performeth with wonderfull dexteritie, whatsoever is to be done, either by Quadrant, Ship, Circle, Cylinder, Ring, Dyall, Horoscope, Astrolabe, Sphere, Globe, or any such like heretofore deuised: yea or by most Tables commonly extant: and that generally to all places from Pole to Pole."

The author states that he "hath cut all the prints or pictures of the whole worke with his owne hands." The armillary sphere on the title-page is especially striking. This is a projection of the sphere of the universe; in the center is a globe, surrounded by the intersecting celestial circles of the horizon, the equinox, the zodiac, etc.

The treatise is divided into six sections. The first sets forth geometrical and astronomical principles and was probably based on the *Rudimenta Mathematica* by Sebastian Münster, printed some thirty years earlier. A glance at the half-page diagram of the spheres will show that Blagrave followed the Ptolemaic system. The second section is concerned with the construction of the "Jewel." The third compares the methods taught by Gemma Frisius, the great Dutch astronomer, with those facilitated by his own astrolabe. The fourth treats of the "divers Astronomicall . . . uses of the Jewell"; the fifth explains "the whole art of spherical triangles" without use of the tables and arithmetical calculations employed by Ptolemy, Regiomontanus, Copernicus, and others; and the sixth deals with the theory and practice of dial making.

In the last section occurs a reference to the New World: "I have sought in Apians tables called *Abacus regionum* & can find very few [places] of or neere this 314 long. whereby it should seem that either the world is not much discovered on that coast, or els that the Sea is large that way: only these I noted out of *Carthaga Insula* [Cartagena?] lying in *America* . . . Also another Iland in *America* called *Spagnolla,* where is great store of *Guiacum* . . . Also two other partes of *America* in the land of *Peru,* called *Montana Altissima* . . ."

John Blagrave, a native of Reading, was known as "the flower of mathematics of his age." Before his death in 1611, he wrote two further works, the *Familiar Staff* and the *Art of Dyalling,* but he apparently never published the six books of sequel to the *Mathematical Jewel* which he announced. M. M

A Selected List of Books Recently Added to the Library

SYNOPSIS OF CLASSIFICATION

Open Shelf Room	*Fine Arts*	*Periodicals*
Bates Hall	*Genealogy*	*Philosophy*
Agriculture	*History*	*Poetry*
Bibliography	*Language*	*Politics & Government*
Biography	*Local History*	*Psychology*
Business	*Maps*	*Religion. Theology*
Children's Books	*Medicine. Hygiene*	*Science*
Drama. Stage	*Military Science*	*Sociology*
Economics	*Music*	*Sports*
Education	*Navigation*	*Technology*
Essays. Literature		*Travel & Description*

In this list, the books are arranged under subject headings. Those in the Open Shelf Department precede the rest.

The Library is at present engaged in the large task of providing an improved arrangement of its book collections. For most of those in the Central Library, and also at the Business Branch, there is being adopted the form of cataloging and classification in use in the Library of Congress. For the Open Shelf Department and the Young People's Room in the Central Library, and for the thirty general branch libraries, there is being adopted a simplified form of the Dewey Decimal Classification.

During this process it is necessary that many new books be cataloged and classified only in temporary form. They are therefore listed below without call numbers. These books are available for use, however, and readers may obtain their call numbers from the card catalogs in the various departments.

Open Shelf Room

The Arts

Bradshaw, Percy. I wish I could draw. Studio. [1942.] 740 B812

Ewen, David. Music comes to America. Crowell. [1942.] 780 E94m
The evolution of musical culture in America.

Hardy, Kay. Beauty treatments for the home. Funk. [1942.] 747 H269
The smart way to make draperies, slip covers, lamp shades, accessories, how to upholster and re-upholster, finish and refinish furniture, etc.

Pond, Nina and Eudora. Showers for brides and babies. Medford Pub. & Print. Co. [1941.] 793 P976

Biography

Anderson, Sherwood. Sherwood Anderson's memoirs. Harcourt, Brace. [1942.] 92 A5495as

Lane, Wheaton J. Commodore Vanderbilt; an epic of the steam age. Knopf. 1942. 92 V2285L
Winner of the first Alfred Knopf Fellowship in biography.

Lowenthal, Marvin. Henrietta Szold; life and letters. Viking. [1942.] 92 S 998L
Sympathetic portrayal of the distinguished Jewish editor and philanthropist.

Lowndes, Marie Belloc. "I, too, have lived in Arcadia." Dodd, Mead. 1942. 92 B446L
Reminiscences of a happy childhood in nineteenth century France.

Ludwig, Emil. Bolivar; the life of an idealist. Alliance. [1942.] 92 B6895L

Gade, John A. All my born days. Scribner. 1942. 92 G124
Experiences of a naval intelligence officer in Europe.

Hinton, Harold B. Cordell Hull: a biography. Doubleday, Doran. 1942. 92 H913h

McDonald, Angus. Old McDonald had a farm. Houghton, Mifflin. 1942. 92 M135m

Moody, John. Fast by the road. Macmillan. 1942. 92 M817a
Ten years in the Catholic church.

Putnam, George Palmer. Wide margins, a publisher's autobiography. Harcourt, Brace. [1942.] 92 P9912

Rothery, Agnes. Family album. Dodd, Mead. 1942. 92 R8464

Schriftgiesser, Karl. The amazing Roosevelt family, 1613–1942. Funk. [1942.] 929 R781s

Sedgwick, Henry Dwight. Memoirs of an epicurean. Bobbs-Merril. [1942.] 92 S448

Defense

Azoy, Anastasio C. M. The army officer's manual. Appleton-Century. [1942.] 355 A996

Cherne, Leo M. Your business goes to war. Houghton, Mifflin. 1942. 355 C5217y

Dupuy, R. Ernest and Hodding Carter. Civilian defense of the United States. Farrar & Rinehart. [1942.] 355 D945c

Lea, Homer. The valor of ignorance. Harper. 1942. 355 L433v

The Japanese attack as foretold in 1909 by an American general in the Chinese Republican army.

Leyson, Burr W. Wings of defense. Dutton. 1942. 623 L685w

Pratt, Fletcher. What the citizen should know about modern war. Norton. [1942.] 355 P914w

Raborg, Paul C. Mechanized might; the story of mechanized warfare. Whittlesey. [1942.] 358 R116m

Wenger, Hermann L. First aid primer; also including civilian defense health aids, emergency feeding, blackout instructions, morale through nutrition. Barrows. 1942. 614.8 W474f

Fiction

Baker, Frank. Full score. Coward-McCann.

Character novel showing the effects of a creative genius on an ordinary family.

Bonn, John Louis. And down the days. Macmillan.

Fictional account of the daughter of Maria Monk.

Bretherton, Vivien R. The rock and the wind. Dutton.

A picture of the business expansion and railroad building in Oregon from 1860 to 1910.

Coxe, George Harmon. Assignment in Guiana. Knopf.

A mystery uncovering Axis agents at work in the Tropics.

Daly, Maureen. Seventeenth summer. Dodd, Mead.

A refreshing story of an adolescent.

Fedorova, Nina. The children. Little, Brown.

This sequel to "The family" is mainly concerned with Lida's musical career in China during the months she is waiting to marry Jimmy, who has returned to the United States.

Foreman, L. L. The renegade. Dutton.

Fast-moving tale of a white youth who as a child was adopted into an Indian tribe.

Foster, Bennett. The maverick. Doubleday, Doran.

A western in which two double-crossing cowpunchers are brought to justice.

Garth, David. Thunderbird. Kinsey.

Romance, mystery, adventure and Nazi intrigue.

Gibbs, Philip. The long alert. Doubleday, Doran.

While waiting for the invasion of England, a Canadian volunteer comes to understand his compatriots.

Goudge, Elizabeth. The castle on the hill. Coward-McCann.

How little Miss Brown found happiness in serving others in war-torn England.

Grinstead, J. E. Hell fire range. Dodge.

A western in which an orphaned lad avenges his benefactor's death.

Harsanyi, Zsolt de. Lover of life. Putnam.

A long, detailed record of the life of Peter Paul Rubens, giving an excellent picture of the Renaissance.

Hicks, Granville. Only one storm. Macmillan.

Canby Kittredge and his communistic city friends become true adherents of democracy as Canby sees it exemplified in a small Berkshire community.

Holton, Edith. All sails set. Kinsey.

A Cape Cod romance.

Hubbard, Lucien. Rivers to the sea. Simon and Schuster.

Account of the first steamboat trip down the Mississippi and Ohio Rivers.

Jordan, Elizabeth. Young John. Appleton-Century.

John Campbell, the fourth, carries on his father's fight against corrupt political activities in a small New England town.

Kaverin, Benjamin. Two captains. Modern Age.

An exciting story of modern Russia built around the lives of two captains.

Knight, Brigid. Westward the sun. Crowell.

South Africa during the twenty years preceding the Boer War.

Leonard, Charles. Deadline for destruction. Doubleday, Doran.

A private detective uncovers a nation-wide sabotage plot.

Leslie, Doris. House in the dust. Macmillan.

A quiet story of Victorian London with well-drawn characters.

Lockridge, Frances and Richard. Death on the aisle. Lippincott.

The theatre atmosphere adds interest to this Mr. and Mrs. North mystery.

MacDonald, William Colt. The riddle of Ramrod Ridge. Doubleday, Doran.

A cache of gold stolen years before is discovered by two cowboys in a ghost town of the West.

McMeekin, Clark. Welcome soldier! Appleton-Century.

A story of the last war paralleling a story of this, eventually merging the two.

Mann, E. B. Gunsmoke Trail. Morrow.

A western in which a murderer tries to place the guilt on an innocent man.

Meredith, Anne. Home is the heart. Howell, Soskin.

A romance with an English setting.

Petersen, Herman. Murder R.F.D. Duell.

Three murders are solved by the county coroner.

Pierson, Eleanor. The defense rests. Howell, Soskin.

Plausible mystery with a Washington society setting.

Queen, Ellery. Calamity town. Little, Brown.

A mystery with a small American town as its setting.

Rinehart, Mary Roberts. Haunted lady. Farrar and Rinehart.

Another Mrs. Pinkerton mystery

Romains, Jules. Salsette discovers America. Knopf.

A group of sketches depicting the impressions the United States made on a middle-aged professor who had escaped from a Nazi-invaded French town.

Schoyer, Preston. The foreigners. Dodd, Mead.
A slow-moving story of a foreign community in modern China just previous to and including the Japanese invasion.

Stern, Philip Van Doren. The midnight reader. Holt.
Fifteen outstanding horror stories.

Weiskopf, F. C. Dawn breaks. Duell.
A vivid picture of anti-Nazi activities in the Balkans.

Wentworth, Patricia. Pursuit of a parcel. Lippincott.
The story of two brothers, one of whom unsuccessfully tried to work for both the English and the Nazi espionage system.

Woods, William. The edge of darkness. Lippincott.
Anti-Nazi activities in Norway.

Wright, Austin. Islandia. Farrar and Rinehart.
A long, unique, philosophical novel of an imaginary land and people.

Wylie, I. A. R. Keeper of the flame. Random House
The investigation of the mysterious death of a New England mayor.

History and Travel

Cant, Gilbert. The war at sea. Day. [1942.] 940.545 C229
The naval engagements and exploits of the present war.

Childs, Marquis W. This is your war. Little, Brown. 1942. 940.53 C537t
What an allied victory is going to cost every American.

Clark, Thomas Blake. Remember Pearl Harbor. Modern Age. [1942.] 940.54 C595r

Diamant, Gertrude. The days of Ofelia. Houghton, Mifflin. 1942. 972t D537d
An intimate picture of Mexican life.

Fischer, Louis. Dawn of victory. Duell, Sloan & Pearce. [1942.] 940.53 F529
The outstanding events of the past two years in England, Russia and the United States and the shape of things to come after the war.

Fleisher, Wilfrid. Our enemy Japan. Doubleday, Doran. 1942. 952 F960
The background of our war with Japan.

Halstead, Ivor. Heroes of the Atlantic; the British merchant navy carries on. Dutton. 1942. 940.545 H195h

Hillary, Richard H. Falling through space. Reynal & Hitchcock. [1942.] 940.544 H 649
The wartime experiences of an R. A. F. pilot.

Holmes, John Haynes. Out of darkness. Harper. [1942.] 940.53 H7510
Reflections on the present war and the aftermath.

Hutchinson, Bruce. The unknown country; Canada and her people. Coward-McCann. [1942.] 971t H978u

Huxley, Elspeth. Atlantic ordeal; the story of Mary Cornish. Harper. [1942.] 940.545 H986
An Englishwoman's experiences while adrift eight days in a lifeboat.

King-Hall, Stephen. Total victory. Harcourt, Brace. [1942.] 940.53 K54t
Preparation for a total peace.

Kronenberger, Louis. Kings and desperate men. Knopf. 1942. 942 K93k
A social history of England in the eighteenth century.

Lee, Dwight E. Ten years; the world on its way to war, 1930–1940. Houghton, Mifflin. [1942.] 940.52 L477t

Matsuo, Kinoaki. How Japan plans to win. Little, Brown. 1942. 952 M434h
A translation of the Japanese book the "Three power alliance and a United States-Japanese war."

Miller, Charles C. Black Borneo. Modern Age. [1942.] 991.1t M647b
Record of a recent trip into the interior of the island.

Moran, Charles. The sea of memories; the story of Mediterranean strife, past and present. Scribner. 1942. 940 M829s

Myers, Bessy. Captured; my experiences as an ambulance driver and as a prisoner of the Nazis. Appleton-Century. 1942. 940.547 M996

Paul, Elliot. The last time I saw Paris. Random House. [1942.] 944.3t P324L

Rawlings, Marjorie. Cross Creek. Scribner. [1942.] 975.9t R259
Sketches of life in the back country of Florida.

Roberts, Walter A. The French in the West Indies. Bobbs-Merrill. [1942.] 972.9 R648f

Sales, Raoul de Roussy de. The making of tomorrow. Reynal & Hitchcock. [1942.] 901 D437m

Schubert, Paul. Sea power in conflict. Coward-McCann. [1942.] 940.545 S384s

Smith, Nicol. Black Martinique, Red Guiana. Bobbs-Merrill. [1942.] 972.98t S655b

Thomas, Jean. Blue Ridge country. Duell, Sloan & Pearce. [1942.] 975t T458b

Thompson, T. B. Take her down; wartime adventures of U. S. Submarine L–9. Sheridan House. [1942.] 940.45 T477

Tomlinson, Henry M. The wind is rising. Little, Brown. 1942. 940.53 T659w
A month by month record of Britain under fire.

Winkler, Ernst. Four years of Nazi torture. Appleton-Century. 1942. 943 W775f
A former German army officer's account of his falling out with the Nazi regime.

Zacharoff, Lucien. The voice of fighting Russia. Alliance. [1942.] 940.53 Z16v

Literature

Benchley, Robert. Inside Benchley [with] pictures by Gluyas Williams. [1942.] 827 B457i
Selections from earlier Benchley nonsense.

Chodorov, Jerome and Joseph Fields. Junior Miss, a comedy based on the book of Sally Benson. Random House. [1942.] 822 C545j

Coffin, Robert P. Tristram. There will be bread and love. Macmillan. 1942. 821 C675t
Poems of the New England scene.

Cullen, Countee. My lives and how I lost them. Harper. [1942.] 636.8 C967m
The autobiography of a cat.

Gogarty, Oliver St. John. Elbow room. Duell, Sloan & Pearce. [1942.] 821 G613e
A collection of poems.

Hughes, Langston. Shakespeare in Harlem. Knopf. 1942. 821 H893s
Collected verse of "the negro poet laureate."

Leacock, Stephen. My remarkable uncle and other sketches. Dodd, Mead. [1942.] 827 L434my

Mayorga, Margaret, *editor*. The best one-act plays of 1941. Dodd, Mead. 1942. 822.08 M437b 1941

Oboler, Arch. This freedom; thirteen new radio plays. Random House. [1942.] 822.08 012t

Starrett, Vincent. Bookman's holiday; the private satisfactions of an incurable collector. Random House. [1942.] 824 S796b

Untermeyer, Louis, *editor*. Modern American poetry and modern British poetry; a critical anthology. Harcourt, Brace. [1942.] 821.08 U61mo

Van Doren, Mark. The private reader. Holt. [1942.] 804 V246p
Selected articles and reviews.

Politics

Cousins, Norman. The good inheritance; the democratic chance. Coward-McCann. 1942. 321 C867

MacCormac, John. America and world mastery; the future of the United States and the British Empire. Duell, Sloan & Pearce. [1942.] 327.73 M131
A challenge to traditional American isolationism.

Padelford, Norman J. The Panama Canal in peace and war. Macmillan. 1942. 386 P123p

Spykman, Nicholas John. America's strategy in world politics; the United States and the balance of power. Harcourt, Brace. [1942.] 327.73 S772
The position of the United States in terms of geography and power politics.

Psychology and Ethics

Montagu, Ashley. How to find happiness and keep it. Doubleday, Doran. 1942. 150 M785h

Telscher, Harry O. Handwriting; the key to successful living. Putnam. [1942.] 137 T227

Radio

Chase, Francis. Sound and fury; an informal history of broadcasting. Harper. [1942.] 621.38 C487s

Landry, Robert J. Who, what, why is radio. Stewart. [1942.] 621.38 L262w

Religion

Burton, Katherine. In no strange land. Longmans, Green. 1942. 282 B974i
Some American Catholic converts.

Poteat, Edwin McNeill. These shared His power; studies in the days following the resurrection of Jesus. Harper. [1941.] 232 P861tp

Sikorsky, Igor I. The message of the Lord's prayer. Scribner. [1942.] 226 S579

Science

Beebe, William. The book of bays. Harcourt, Brace. [1942.] 574 B414b
A marine expedition along the Pacific coast from Mexico to Colombia.

Bliven, Bruce. The men who make the future. Duell, Sloan & Pearce. [1942.] 500 B649

Borth, Christy. Pioneers of plenty; the story of chemurgy; new and enlarged edition. Bobbs-Merrill. [1942.] 920 B739p

Crockett, Charis. The house in the rain forest. Houghton, Mifflin. 1942. 995t C938h
A colorful account of an anthropological expedition to the remote interior of New Guinea.

Leonard, Jonathan N. Enjoyment of science. Doubleday, Doran. 1942. 500 L581e
Succinct introduction to the various fields of scientific knowledge.

Ley, Willy. The days of creation. Modern Age. [1941.] 574 L681
A "biography" of our planet.

Sociology. Economics

Gallagher, Patrick. Paddy the Cope; an autobiography. Devin-Adair. [1942.] 334 G162
The Irish cooperative movement, by one of its leaders.

Hamblen, Stewart B., and G. Frank Zimmerman. How to spend wisely. Harper. 1941. 339 H199h

Henry, Robert S. This fascinating railroad business. Bobbs-Merrill. [1942.] 385 H523t

McWilliams, Carey. Ill fares the land; migrants and migratory labor in the United States. Little, Brown. [1942.] 331.7 M177

Weiss, William S. How to keep out of trouble. Doubleday, Doran. 1942. 340 W432h
Practical legal advice on everyday problems.

Useful Arts

Allen, Ida Bailey. Successful entertaining. Doubleday, Doran. [1942.] 642 A426s

Asbury, Herbert. The golden flood. Knopf. [1942.] 665 A799
An informal history of America's first oil field.

Case, Frank. Feeding the lions; an Algonquin cookbook. Greystone Press. 1942. 641.5 C3372f

Dempsey, Paul M. Grow your own vegetables. Houghton, Mifflin. 1942. 635 D389g

Duncan, Ida Riley. The complete book of progressive knitting. Liveright. [1940.] 646 D898c

Good Housekeeping cook book, The. Farrar & Rinehart. [1942.] 641.5 G646g

Harris, Jessie, and Elizabeth Speer. Everyday foods. Houghton, Mifflin. [1941.] 641 H314
A complete guide to the purchasing, preparation and serving of food.

Silver, Fern. Foods and nutrition. Appleton-Century. [1941.] 641 S587

Windsor, Wallis, *Duchess of*. Some favorite southern recipes of the Duchess of Windsor. Scribner. [1942.] 641.5 W766

Bates Hall

Berrey, Lester V. The American thesaurus of slang. Crowell. 1942. 1174 pp. B.H.Cage

Colby, Elbridge. Army talk; a familiar dictionary of soldier speech. Princeton. 1942. 232 pp. B.H.74.13A

Corpus juris secundum. A complete restatement of the entire American law as developed by all reported cases. Vol. 29. American Law Book Co. [1941.] 1469 pp. B.H.565.1

Dyson, Henry Victor, and John Butt. Augustans and romantics. 1689–1830. London, Cresset Press. 1940. 317 pp. B.H.895.7

Fitzgerald, John Arthur, and Lawrence A. Frank, *compilers*. A list of 5,000 Catholic authors. Ilion, N. Y., Continental Press. 1941. 101 pp. B.H.794.2E

A reference book for libraries and a check-list for compiling Catholic catalogues of public libraries.

Partridge, Eric. A New Testament word book. A glossary. London, Routledge. [1940.] 215 pp. B.H.151.14

Treaties, conventions, international acts, protocols and agreements between the United States of America and other powers, 1923–1937. Vol. 4. [Senate Document 134, 75th Congress, 3d Session.] Washington. 1938. 5755 pp. B.H.533.10=C.10239

United States, Adjutant General. Army list and directory. 1941, October. Washington. [1941.] 382 pp. B.H.533.2D

Who's who in America. 1942/43. Chicago, Marquis. 1942. 2578 pp. B.H.644.32=4340a.180

Agriculture

European conference on rural life, 1939. No. 1–4, 6–9, 13, 16, 17. [Geneva. 1939.] *HD105.E8 1939a

Farrall, Arthur W. Dairy engineering. Wiley. 1942

Mackey, John. Forestry in Ireland; a study of modern forestry. Longmans, Green. 1934.

Mortlock, H. C., and R. D. Greenawalt. Erosion and related land use conditions on the Box Elder Creek project, Nebraska. Washington, U. S. Department of Agriculture. 1941.

National farm chemurgic council, Columbus, O. The domestic production of essential oils from aromatic plants. Columbus, O. [1940.]

Pennsylvania University, Bicentennial conference. Conservation of renewable natural resources . . . by Raphael Zon, William S. Cooper, Gustaf A. Pearson. Univ. of Pennsylvania. 1941.

Morris arboretum monographs. II.

Pirone, Pascal Pompey. Maintenance of shade and ornamental trees. Oxford Univ. [1941.]

Bibliography. Libraries

Aldis, Harry Gidney, *1863–1919*. The printed book. Cambridge Univ. 1941. Z4.A63 1941

The 2d edition revised and brought up to date by John Carter and E. A. Crutchley.

California University. Official defense publications: Guide to state and federal publications, by Jerome K. Wilcox. Univ. of California. 1941.

Henshaw, Francis H., *compiler*. Library and related films. Compiled for the Public relations committee of the American library association. Revised November, 1941. [American Library Ass'n. 1941.]

Biography

Essays and Studies

Cunningham, Charles E. Timothy Dwight, 1752–1817; a biography. Macmillan. 1942.

The life and pioneer achievements of the great President of Yale.

Downie, Robert Angus. James George Frazer. London, Watts. [1940.]

Frölich, Paul. Rosa Luxemburg. London, Gollancz. 1940.

Gore, John. King George V; a personal memoir. Scribner. 1941.

Hinton, Harold D. Cordell Hull; a biography. Doubleday, Doran. 1942.

Hodgson, Stuart. Lord Halifax, an appreciation. London, Christophers. [1941.]

Ludwig, Emil. Bolivar; the life of an idealist. Alliance. [1942.]

Lyon, Elijah Wilson. The man who sold Louisiana; the career of François Barbe-Marbois. Univ. of Oklahoma. 1942.

McAllister, Ethel M. Amos Eaton, scientist and educator. Philadelphia. 1941.

McGrath, Fergal. Father John Sullivan, S.J. Longmans, Green. [1941.]

Plutarch's Life of Aratus; with notes by W. H. Porter. Longmans, Green. 1937.

Walker-Smith, Derok. Neville Chamberlain, man of peace. London, Hale. [1940.]

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Masters and Servants in Early New England

By EDMUND S. MORGAN

THREE centuries ago most of the inhabitants of New England either were or had been servants. This statement may seem exaggerated because of the restricted usage which the word "servant" has acquired. Today it usually means a domestic servant: the cook, the butler, the chambermaid. In the seventeenth century it meant anyone who worked for another in whatever capacity, in industry, commerce, or agriculture, as well as in what we now call domestic economy. For example, Henry Dispaw and his son were known in Lynn, Massachusetts, as the servants of John Gifford, because they ran an iron foundry for him there. They were nevertheless among the richest people in town, for their wages amounted to £35 per year apiece, besides their lodgings.[1] On the other hand, Negro and Indian slaves were also known as servants, and so were apprentices. Servants, then, might differ considerably in their economic and social status. Before examining the relationship which they bore to their masters, let us look briefly at the ways in which they differed from one another.

They differed, to begin with, in serving either voluntarily or involuntarily. Most servants in New England belonged to the voluntary group: they had agreed of their own free will to serve someone else. A variety of reasons could account for their having so agreed. The commonest one was need of money. Even in the seventeenth century it required a certain amount of capital to set up in business or trade for one's self. The easiest way of acquiring capital, apart from stealing, was to work for wages as a "hired servant." Another reason, which led perhaps a majority of the population into servitude in their youth, was the need of education: a child might agree, with the consent and guidance of his parents, to work as an "apprentice" for seven years or more in order to learn some trade.[2] A third reason was the need of a service for which one had no money to pay. A man who wished to come to New England

but who had no money to pay for passage might agree to serve a master for seven years in return for the cost of the voyage. He thereby became an "indentured" or "covenant" servant. Voluntary servants, then, might be hired, apprenticed, or indentured.

Involuntary servants worked for a master as punishment for wrongdoing. The Puritans punished several kinds of delinquency in this way. The first was participation in warfare — on the wrong side. Prisoners taken in a just war, it was held, had forfeited their own lives by their attempt to take the lives of others; their punishment must be either death or slavery. On this ground the Puritans enslaved the Indians whom they captured in the Pequot War and in King Philip's War. Many of these Indians they sold in the West Indies and in return brought back Negroes (captured, presumably, in equally just wars), for Negroes were more docile than Pequots or Mohawks or Narragansetts.[3] Irishmen and Scotchmen taken by Cromwell's armies were likewise shipped to New England by enterprising dealers, there to expiate the resistance of their nations at Dublin and Dunbar.[4] The Irish and Scotch, however, must have been thought less culpable than the Indians or the Negroes, for they seem to have served not for life but only for a few years. A bill of sale, dated May 10, 1654, states that George Dell, master of the ship *Goodfellow,* sold to Samuel Symonds for the sum of twenty-six pounds "two of the Irish youthes I brought over by order of the State of England." They were to serve for nine years. Another paper indicates that Dell, doubtless out of magnanimity to Symonds, later extended the time to eleven years.[5] It should be stated in extenuation of the Puritans that they did not uphold the slavery of all captives. Kidnappers who supplied the Barbados and other colonies with servants were less successful in New England. The Body of Liberties provided that "there shall never be any bond-slavery, villenage or captivitie amongst us; unlesse it be lawfull captives, taken in just warrs, and such strangers[6] as willingly sell themselves or are solde to us."[7] In accordance with this provision Robert Collins, who had been kidnapped and brought to New England in 1672, was upheld by the Suffolk County Court when he refused to serve the man who had brought him.[8] Slaves were comparatively few in New England homes in the seventeenth century, though the number increased rapidly in the eighteenth.[9]

Misdeeds less vicious than that of choosing the wrong side in a war were also occasionally punished by servitude. When a man stole from, or otherwise damaged, another and could not make restitution in cash, he might be sold for a number of years to pay the bill.[10] The courts frequently made him restore double or triple the value of the damage as punishment (the law called for triple restitution). For example: when Owen Jones was convicted "of stealing a rugg and a coate from Phillip Keane valued at twenty six Shillings," the court ordered that he make threefold restitution and "in case hee make not Satisfaction accordingly

that hee bee Sold";[11] Benjamin Barker, who obtained three pounds from Mrs. Lydia Scottow under false pretences, was sentenced to be sold for a period of not more than four years in order to pay her six pounds as double restitution;[12] and when Henry Stevens, a servant of Mr. John Humfrey, set fire to his master's barn, he was "ordered to bee servant to Mr. Humfrey for 21 years from this day, toward recompencing the losse."[13] Another kind of damage which could be restored by servitude was debt. According to New England laws, when a man could not pay his debts, the creditor could exact his due (but not double or triple his due) in service. The Essex County Court Records contain copies of several executions delivering debtors to their creditors as servants.[14]

Obviously these various types of servants worked for their masters on different terms. A hired servant, for example, enjoyed many more advantages than a slave.[15] Yet religion, which guided all human relations in seventeenth-century New England, made no distinction between servants. When the Puritan God gave His approbation to servitude, He gave *"necessary Rules, prescribing and limiting the Duties belonging to this Relation,"*[16] and in those rules He did not assign different duties to different servants. To all alike He commanded three things: obedience, faithfulness, and reverence, so that in theory all servants had the same duties and bore the same relationship to their masters. The Puritan ministers never tired of inculcating obedience. It made no difference, they said, whether the master was kind or unkind, harsh or lenient; his servants must obey every command, "because the primary ground of this duty is not the merit of Masters, but the ordinance of God."[17] Benjamin Wadsworth advised servants that "when your Master or Mistress bids you do this or that, *Christ* bids you do it, because he bids you obey them: therefore do what's bidden, out of obedience to Christ, as to him and for him."[18] Faithfulness was equally important. Since a servant was employed in his master's interests, not his own, he must consider his master's welfare in every action. Whether he was carrying out a specific command or following his own discretion, he must ask himself, *"Which way may my Master become the better for me?"*[19] The remaining duty, reverence, naturally induced obedience and faithfulness. The reverence of a servant was supposed to surpass that of wives and children in containing a greater element of fear. All inferiors were expected to fear their superiors, but as Samuel Willard put it, "this Fear is diversifyed according to the Nature of the Relation which they stand in: the Apostle therefore here subjoyns trembling, to express the kind of Fear belonging to Men in this Order, implying a sense of their Subjection, and the Power their Masters have over them."[20] Servants who feared their masters with a holy fear and trembling would never dare disobey them or betray their interests.

The Puritans did not rely on reverence alone, however, to secure the obedience and faithfulness of servants. Since corrupt human nature in-

evitably tended against the fulfillment of these duties, the courts were kept busy asserting and enforcing them, for the courts never failed to support the dictates of religion. The first code of laws in Massachusetts, printed in 1648, made these regulations:

> It is ordered by this Court and the Authoritie therof, that no servant, either man or maid shall either give, sell or *truck* any commoditie whatsoever without licence from their Masters, during the time of their service under pain of Fine, or corporal punishment at the discretion of the Court as the offence shall deserve.
>
> 2 And that all workmen shall work the whole day allowing convenient time for food and rest.
>
> 3 It is also ordered that when any servants shall run from their masters, or any other Inhabitants shall privily goe away with suspicion of ill intentions, it shall be lawfull for the next Magistrate, or the Constable and two of the chief Inhabitants where no Magistrate is to presse men and boats or pinnaces at the publick charge to pursue such persons by Sea or Land and bring them back by force of Arms.[21]

Other laws forbade tavern-keepers to entertain servants, and ship-masters to take them on board.[22] The courts went beyond the laws. They punished not only the servants who neglected their duties but also the persons who encouraged servants to do so;[23] and they demanded that masters be given respect as well as obedience. James Morgan was admonished "for his abusive words and carriages to his master,"[24] while Elizabeth Iago of Newbury was presented by the grand jury simply "for wishing that the devil had Mary Lad and all the company, in which company was her master."[25] Legislative and judicial action thus gave official support to the authority which masters exercised over their servants. It was not necessary, however, for a master to seek assistance from the government whenever his servants proved unruly, for he himself had the right to chastise any servant who refused to obey his commands both faithfully and reverently.

The life of a servant, therefore, whether he served voluntarily or involuntarily, was anything but pleasant. He must do nothing without his master's consent or command. He must work the whole day at whatever task his master assigned him, and even at night he could not count his time his own. He must be at beck and call during every hour of the twenty-four. If he did his duty, he could have no time for a private life, except what his master out of pure magnanimity might allow him — and masters who were trying to build a home and earn a living in the wilderness were not likely to be magnanimous in this respect. If the servant were undutiful and tried to steal time for private affairs, he faced punishment, either by his master or by the state. Such a condition would have been insupportable to any self-respecting man or woman, if there had not been a number of factors which mitigated its rigors. These factors, which will be discussed in the following pages, were: the limi-

tations which religion and justice placed upon the master's authority, the compensation which a servant could demand for his services, the practical power which a servant might wield (as opposed to his theoretical helplessness) to gain some time for himself, and lastly the fact that most servants could regard their condition as temporary.

GOD, according to the Puritans, gave masters authority in order that they might use it "in furthering their Servants in a blameless behaviour; and in restraining them from Sin."[26] Like all authority, a master's was limited and defined by the laws of God. He could not rightfully command of his servants any evil action. If he did, "they must humbly refuse; for both their Masters and they are God's Servants, and they must not disobey Him to please Men."[27] Furthermore, the courts would punish a wicked master just as they punished an undutiful servant. For example, if a master took advantage of his position to force unwanted attentions on a maid-servant, he received severe punishment. John Harris and his son Joseph were both whipped twenty stripes and imprisoned when John's maid complained to the Middlesex County Court that they had made forcible attempts against her chastity.[28] Because of a master's power to intimidate a servant, the courts seem generally to have favored the servant in cases of this kind. The Middlesex County Court did so when Sarah Lepingwell complained that Thomas Hawes, her master's brother, had violated her, and that she had forborne to call for help, because she "was posesed with fear of my master least my master shold think I did it only to bring a scandall on his brother and thinking thay wold all beare witnes agaynst me." Sarah was right in fearing that the rest of the family would bear witness against her; yet, in spite of their testimony, Hawes was found guilty.[29]

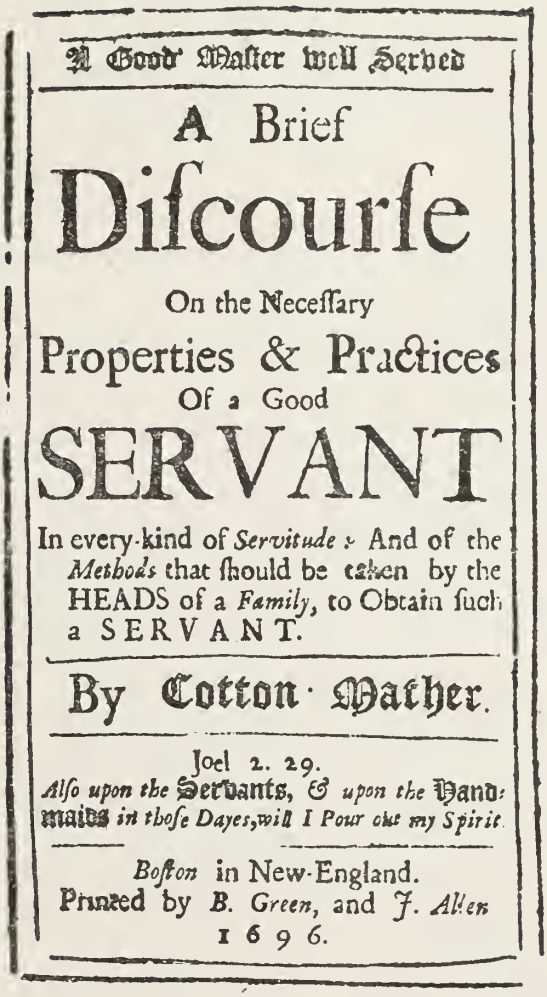
Even when a master's commands were righteous, he could not enforce them by cruel methods. With servants as with children the Puritans discountenanced harshness where softer means would avail. As Willard put it, "Extreme Rigour here is extream wrong . . . we are not to make Asses of our Servants, whilst they may be treated as Men."[30] Cotton Mather pointed out that the punishment of a disobedient servant should be so "moderated with Humanity, that he may not be thereby *Killed,* or *Maimed: Eye for Eye, Tooth for Tooth, and Life for Life,* will be demanded, by the Righteous God, the Judge of the Creepled Servant."[31] And before God demanded justice, the courts might do so. When Philip Fowler was presented at the Essex County Court for abusing his servant, the court affirmed that they "justified any person in giving meet correction to his servant, which the boy deserved, yet they did not approve of the manner of punishment given in hanging him up by the heels as butchers do beasts for the slaughter, and cautioned said Fowler against such kind of punishment."[32] If a master's punishments maimed or disfigured his servants, the law re-

quired that they be set free — and many servants were set free when they proved that their masters had beaten them excessively. For example, in December 1640 the General Court of Massachusetts declared that "Samuel Hefford haveing bene much misused by his master, Jonathan Wade, hee is freed from the said Mr. Wade, and is put to John Johnson for three yeares, and to have £6 wages per annum."[33] Sometimes masters were themselves punished for abusing their servants. Edward Messenger was sentenced to be severely whipped "for his unmercifullnes towards his Seruant and lying to extenuet his fault,"[34] and Nathaniel Wells was fined simply for "abusive speeches to his servants." The words he used were comparatively mild: "old rogue, old witch, and old wizard."[35]

All servants shared this right to decent treatment, just as all shared the duties of obedience, faithfulness, and reverence. They differed, however, in the rewards which they received for their services. A master was required to give a certain basic minimum to all, but beyond that, as already observed, he gave different kinds of compensation to different kinds of servants. The minimum was care for the servant's bodily existence and spiritual welfare. It was a master's duty to provide food, clothing, and shelter (though hired servants usually paid for these out of their wages), and the courts saw to it that he did. For example, in May 1685, Benjamin Mills was ordered to appear at the Middlesex Court to answer for the fact that his Indian boy was not sufficiently clothed.[36] Bodily necessities included, besides food, clothing, and shelter, care in sickness. When Hugh March's master failed to take proper care of him during an illness, Hugh's father took him home and later recovered twenty pounds damages from the master.[37] Much more important than bodily health, however, was spiritual health. A master was expected to take as much care of his servants' souls as he did of his children's. "Do *This* for your Servants," Cotton Mather urged,

> Leave them not Unacquainted with, and Uncatechised in, the *PRINCIPLES OF RELIGION*. Let your *Servants* be able to say of you, as in Math. 22. 16. *Master, Thou Teachest the way of God, in Truth;* and let them not be Ignorant of any Saving Truth. Again Do *This* for your Servants; ENQUIRE critically into their Spiritual Estate before God. Be prudently Inquisitive into their *Experiences,* into their *Temptations,* into their *Behaviours*. Further, Do *This* for your Servants; REPROVE every Miscarriage that may be Discerned in them. Show them all the *Paths of the Destroyer,* whereto they may be Inclining, and Lovingly, Solemnly, Scripturally Chide them out of those *Paths*.[38]

Every householder, being "a sort of Priest in his Family," was bound to seek the salvation of the souls under his charge, the souls of servants as well as of children. According to Willard, "All the Members in a Family are therein equal, in that they have Souls equally capable of being saved or lost: And the Soul of a Slave is, in its nature, of as much worth, as the Soul of his Master."[39]



A Good Master well Served

A Brief

Diſcourſe

On the Neceſſary

Properties & Practices

Of a Good

SERVANT

In every-kind of *Servitude*: And of the *Methods* that ſhould be taken by the HEADS of a *Family*, to Obtain ſuch a SERVANT.

By Cotton Mather.

Joel 2. 29.

Alſo upon the Servants, *&* *upon the* Handmaids *in thoſe Dayes, will I Pour out my Spirit.*

Boſton in New-England.
Printed by *B. Green*, and *J. Allen*
1696.

Title-Page of Cotton Mather's "A Good Master Well Served"
From Copy in the Massachusetts Historical Society

The Puritan churches expressed their concurrence with Willard on this point, showing no discrimination between master and servant in admissions to the church. Samuel Sewall recorded on December 16, 1711, "Four persons were taken into the church. Mrs. Frances Bromfield and Marshal's Negro woman, two of them. Their Relations very acceptable."[40] And Cotton Mather was proud to write in his diary on April 21, 1700:

> This day, my *Servant,* was offered unto the Communion of my Church. But in the Account that she gave to the Church of her Conversion, she Declared her living in my Family to have been the Means of it, and that she should forever bless God for bringing her under my Roof.
>
> Others of my Servants formerly (and almost all that ever lived with me,) have joined unto my church, while they have lived with mee; and blessed God for their Living in my poor sinful Family.[41]

The civil government protected the spiritual welfare of servants by commanding masters to catechise them. It also forbade work on the Sabbath, required all persons to attend church, and sometimes even held masters responsible for the attendance of their servants. Walter Fearffield was admonished in 1673 "for detaining or in not requiring his servant John Besoon to attend the public worship of God on the Lord's day."[42]

The compensation which a servant received beyond the care of his soul and body depended upon what type of servant he was. A slave, of course, received nothing more. Neither did a servant who served for debt or for a crime. An indentured servant, however, might expect a set of tools and a suit of clothing at the end of his term. Such was the meaning of the General Court of Massachusetts when it provided that "all servants that have served diligently and faithfully to the benefit of their Masters seven years shall not be sent away emptie."[43] Those who got most for their efforts were hired servants and apprentices. The hired servant not only received additional compensation in the form of wages, but he enjoyed a higher rate of compensation than other servants. Whereas an indentured servant worked for seven years to repay a service worth only six pounds (the usual fare for passage to America),[44] a hired servant could earn that much in a year, besides his bed and board. Samuel Sewall noted the wages of a woman domestic servant as two shillings a week, besides board and room, which would make five pounds and four shillings in a single year, while a bill of charges for day labor, preserved in the files of the Middlesex County Court, shows that some laborers received two shillings a day.[45] Other evidence indicates that when a servant continued to live with his master after his period of indenture had elapsed, he could earn in two days of the week the charges for his board and room.[46] The rest of the week's work was clear gain over his former condition. The two Irishmen who had been sold to Samuel Symonds easily perceived the difference between this condition of things and their own. After they had

served seven years, they rebelled. Another servant narrated in court that one night the pair

> came into the parlor to prayer with the rest of the family, and Philip asked if Goodman Bragg's son was coming to plow tomorrow. Her mistress said she thought so, that he said he would consider it. Philip then asked who would plow with him and her mistress said, "One of you." Philip said, "We will worke with you, or for you, noe longer." Then said my master, is it soe? What will you play? Then both of them stood in it and expressed that it was soe, and that they had been with you (speaking to my master) longe enough. we have served you seaven yeares, we thinke that is longe enough; Then said my master But we must not be our owne Judges; and said my master you must worke for me still, unles you run away. Then said william, we scorne to run away. Then said Philip, we will goe away, and leave you before your faces. Alsoe they did both speak to this purpose; If you will free us, we will plant your corne, and mende your fences, and if you will pay us as other men, but we will not worke with you upon the same termes, or conditions as before.[47]

Apprentices received less immediate gain from their labors than did the hired servants, but in the long run they were well paid, for they gained an education which would greatly enhance the value of their labor in the future. They were usually boys under twenty-one and girls under eighteen who had been placed out by their parents according to the custom discussed in a previous article.[48] The work which they performed was less valuable than that of an adult but sufficient to repay their masters for maintaining and educating them.

The contract by which a child became an apprentice followed a form established in the Middle Ages. The Boston Almanack for 1692 printed a model:

The form of an Indenture for an Apprentice.

> This Indenture witnesseth, that *Henry Nap,* Son of *Joseph Nap,* of *Boston,* in the County of *Suffolk,* Ship Carpenter, hath put himself, and by these presents doth voluntarily put himself Apprentice to *William Stone* of *Charlstown, Butcher;* to learn his Art, after the manner of an Apprentice to serve him from the day of the date hereof, for and during the term of seven years, thence next following: During all which term, the said Apprentice his said Master faithfully shall serve, his secrets keep, his lawful commandments every where obey, He shall do no damage to his said Master, nor seen to be done of others, without letting or giving notice thereof to his said Master: He shall not waste his said Masters Goods, nor lend them unlawfully to any; he shall not commit Fornication, nor contract Matrimony within the said term; at Cards, Dice, or any unlawful Game he shall not play, whereby his Master may have damage with his own Goods or others: He shall not absent himself day or night from his Masters service without his leave, nor haunt Ale house, nor Tavern, but in all things behave himself as a faithful Apprentice ought to do; during all the said term, And the said *Master* shall use the utmost of his

> endeavour, to teach or cause to be taught or instructed, his said Aprentice in the Trade or *Mystery* that he now followeth; and to find and provide for him sufficient meat, drink, apparel, lodging and washing befitting an Apprentice, during all the said term. And for the true performance of all and every the said Covenants and Agreements either of the said parties binds himself unto the other by these presents. In witness whereof, they have interchangeably set their hands the 10th day of *April,* &c.[49]

The terms of this contract are almost exactly those of the earliest known contracts of the thirteenth and fourteenth centuries.[50] The child received food, clothing, lodging, and an education in the art or "mystery" of his master's trade. In addition the laws of New England entitled him to instruction in reading and religion.[51] Actual contracts, varying in details from the model just given, frequently provided that the servant should receive two suits of clothing, a sum of money, and sometimes a set of tools at the end of his term. Occasionally he was also promised instruction in writing, to accompany the instruction in reading which the laws demanded for him. Thomas Drabrucke contracted for most of these rewards when he became the apprentice of John Fleming, a maltster, on June 8, 1654:

> And the sayd John Fleming and hes wife for the sayd Thomas ther servant shall provid dureinge the sayd forme of yeaight yeares sufisient meate drinke Lodgeinge washing hoase shus Linning wolling and to teach hem or case hem to be taht to writt and rede and to bee instructed in the grounds of religion and all things nesessary for such an a printise as well in sicknes as in helth: and shall att the end terme of yeaight yeares give him yeaight pound of Currant marchantabell pay: and to give hem two suits of aparrell of Lininge wollinge hoase shues and hatts one for working days and the other fitt for saboth days.[52]

The fact that an apprentice had to be taught a particular trade prescribed the kind of work in which he would ordinarily be employed. If he was to learn, say, the art of a maltster, he could not be occupied regularly in tending sheep or ploughing a field. Occasionally contracts specifically provided against such an eventuality. For example, when Luke Perkins apprenticed himself to Samuel Carter, a shoemaker, he stipulated "that the sayd samuell cartar the maister or his Assignes shall not exceed above six weeks in a year to employ the sayd Luke Perkins from his Calling of a shoemaker vnto any other employments."[53] Although Samuel Buckman's contract with John Atkinson, a feltmaker, contained no such clause, Buckman recovered damages when it was sworn in court that Atkinson "several times let out Samuel Buckman to husbandry work and employed him a great deal in that work himself."[54] Governor Bellingham himself took the case of John Slater in hand and directed the following order to the constable of Concord:

> Whereas I am informed that One John Slater Sonne [of] John Slater of

> Surrey Feltmaker was brought over as an apprentice to be taught a certain Trade, and alsoe that the said John the younger is sold often from one too another without respect to his trade whereby the said youth is much wronged These are therefore to require you to find out the said John Slater beinge dwelling in your Towne as is reported and bringe him to the next Court at Cambridge that his case may be examined and right may be done accordinge to Lawe and hereof fayle not at your perill Dat 23th 1 month 1650/51.[55]

A servant, then, could console himself with the fact that his master could not beat him unmercifully. If a slave, he could be thankful he had been allowed to live; if an indentured servant, that he had been brought to New England whither he had wished to come. If a hired servant, he could think of his wages, and if an apprentice, of the education he was receiving. Yet none of these consolations would alter the plain fact that he had no right to a private life. If he did his duty as he ought, his time, day and night, was all his master's. Unless he were a good Puritan, however, he would not be likely to take his duties seriously except for fear of punishment. On this very ground the ministers consistently urged the heads of families to teach their servants religion and not to take profane ones into their families if they could avoid it.[56] Even so, it was apparently difficult to get pious ones, for the evidence indicates that most New England servants were not good Puritans. Though they had as much right to join the church as their masters did, the records show that not many actually did join. Ezekiel Rogers complained in 1658 that it was "hard to get a *servant* that is glad of *catechising,* or *family-duties:* I had a rare blessing of servants in Yorkshire; and those that I brought over were a blessing: but the *young brood* doth much afflict me."[57] Without religious scruples to make them obedient, faithful, and reverent, servants could exercise considerable power in their own behalf. There was a large borderland between absolute dutifulness and punishable wrong-doing where, by the threat of minor annoyances, an unscrupulous servant could win concessions from his master. Thomas Hooker described what must have been a common practice:

> My Master rebuked me sharply saies the Servant, . . . but I think I fitted them, they would have their way and wil, and would have it done after their manner, And I did it with a witness, so il-favoredly, that I know it vexed al the veyns of their hearts, thats the way to weary them . . .[58]

Servants sometimes displayed great ingenuity in devising ways to annoy their masters. Mehitable Brabrook, for example, took revenge for a scolding, as she later confessed to a fellow servant, by putting "a great toad" into a kettle of milk.[59] Mehitable later committed more serious damage by setting the house on fire when shaking the ashes out of her pipe. A master who wished to save his house from fire and his goods from theft had to make some effort to win the good will of his servants, for he frequently had to leave them alone in the house, and unless they

loved and respected him no amount of care would secure the cupboard or the cellar against them. The court records show that many thefts were committed by servants, and that a major part of them occurred on Sundays when the rest of the family was dutifully attending church. Sometimes a child stole from his master in behalf of his parents. John Pulcipher confessed in May 1679

> that he lived with Mr. Francis Wainwright the last winter and his father and mother told him that they wanted wheat which he might help them to, whereupon he carried to them about a half bushel of wheat which he took from Mr. Wainwright's chamber and delivered it to his father at his own house. His mother made a cake and gave him. Later he took a bushel of wheat and they asking him for pork, he took two large pieces five or six times, from his master's warehouse, and cut out a small hog, half a bushel of salt, two bundles of candles, and about 5 li. sugar at two times in a handkerchief, also three or four times he carried three or four hogsleaves at a time, all of which his father and mother received.[60]

One bold servant, Nathaniel King, stole twelve pounds from his master's cupboard, used three pounds toward buying his freedom, "affirming it was mony sent him by his mother from England," gave three pounds to another servant for the same purpose, four pounds to an accomplice, and spent the rest at various ordinaries treating his friends to wine and cakes.[61]

A factor adding to the servant's boldness in New England was the scarcity of labor. Since hands were few, a master needed all the work he could get out of his servants; yet if they bore him a grudge and did every task "ill-favoredly," in the manner that Hooker described, he would be little the better for them. Strictness might even lead them to run away at a crucial time, perhaps at harvest, and even though he recovered them and had their term of service extended by the court, he would not be able to repair his immediate loss. One servant was provoked to run away, as he himself implied in a confession to the court, simply because he was "dealt with" by his mistress for attempting to seduce her ten-year-old daughter.[62] The fact that his master sought his return after such an incident is proof in itself of the demand for labor. A master would hesitate to ask assistance from the state against an unruly servant, because the punishment inflicted by the courts might keep the servant from his work for a considerable time, especially if it involved imprisonment. One servant who was imprisoned for attempting an escape to Jamaica took advantage of the demand for labor and continued to defy his master even from prison, for the master complained that "by the Countenance and Supply of some Contentious persons hee hath Sett vp and practises his Trade [in prison] refuseing to returne again To your petitioners Jmployment."[63]

The power of labor did not often take such graphic expression, but it did give servants more practical independence than they should have enjoyed theoretically. The amount of insubordination which a master

would put up with before complaining to the authorities is indicated by the petitions which were filed when a servant's misdemeanors finally became insufferable. Here is a list of "Some miscarreages of John Creete," filed by his master in the Middlesex County Court:

> first verie often Lying out on night times without Leaue and against my Express charge to the Contrary in indian haruest time.
> 2. taking my horse and riding out both by night and day without my knowledge
> 3. often going abroad to Charlst and Boston without my knowledge as on the 8th month 24 day to Charlstown with 1 bushel of indian and stayed out two days. dec 11th against my Express mind to Boston as he sayd to fetch A Letter which was one whole day.
> 27 dec. he went out in A Cold night on no occasion of mine after which he kept his bed and Lay by 4 days on fitts he cald Ague fitts. the like he did on 2 and 3d of the 11th month.
> and allso the 10th and 11th of the same
> 24 and 25 he was out two whole nights and the Last of them came about break of day and broke into my kitchin at the window.
> allso on the 26 of the 8 month he went to Charlestown and sett A warrant for Pater Tufts without my knowledge.
> 28 11 he went away about daylight without my knowledge and stayed till night.
> 27 1st month against Express order in planting time he went away and Came not home till after bedtime.
> moreouer on the 9th of the 11th month when he went to Mill he stole Sold and Conueyed away two pounds and A half of Tobacco. sold for 12d to Samuel Carter.
> more one pound of Tobacco sold Samuel Peirce. [64]

Another servant, "Jeeameel Bowers," showed a similar spirit of independence; his misdemeanors included the following:

> Jn hay time last when his Master set him to makinge of hay he tooke an other mans hors and Rod him about the woods . . . . Jn huskinge time he went out all night without any leaue of his Master and Cam not whome till the next day and when his Master reproued him he went out the next night in contempt and Cam not whom till the next day after. The Select men haveinge a meetinge his Master had him before them to see if he could conuent him and all hee had to say was that he did not know the law and he hoped he should doe so no more but presently one of Lankaster cominge to his Masters hous he went with him to the ordenary and came not whom till the day after. . . . The first of March his Master went to the bay and gaue him great Charge to stay at whom and Looke Carfully to his business but he went away at his owne pleasur and Came whome in the night and broke the doare of the hinges: and tenn days after his master sent him to cut a tree which was not aboue on houres warke and he came not whome tell the Next day.[65]

Servants could frequently find time for fun when their master was absent upon business. Sometimes on such occasions they went on a

spree at his expense. The story of one forbidden feast came out in court when

> John Befer, upon examination, said that he knew of the killing of his mistress' pigs and that Stephen and George killed and dressed the flesh but he did not help them. He was in the council, however, and partook in eating thereof. Also that John Palmer and Stephen killed the second hog and helped make the fire for it, that Stephen suggested to him breaking into the room wherein the house provisions were put under lock and key, that after Stephen had loosened the board, he helped to pull it up and himself, Stephen and Palmer went down and took cider, strong beer, pastry and cheese and all three of them went down several times through the place opened, and took sugar, plums, marmulet and butter. Also that Palmer, by putting his arm into a locked cubbard by means of a pin loose in the ledge, took out the key of the cellar. That there was some linen used, but what was washed and returned he did not know, yet he thought that one napkin was brought to be washed, and that he and Palmer did take powder and shot. That it was a usual thing to seek for and take the eggs from the family for themselves.[66]

Even when the master of the house was at home servants managed to get more free time than they were entitled to. They might be kept on the job all day, but it was easy to slip away at night to the nearest tavern. Here, in spite of the laws which forbade their admission, they were likely to find congenial company. The numerous indictments against tavern-keepers and others for breaking the laws[67] show that servants squandered over cakes and ale much of the time which they should have spent resting for the morrow's labor. Most of them were able to get a little spending money for these luxuries, whether from wages, theft, or tips — for it was already a custom in the seventeenth century for guests or lodgers in a house to tip the servants when they left.[68] At night, too, servants found time for love-affairs. The court records give abundant testimony that they were not backward in finding sweethearts even though most of them could not think of marriage until after their term of service had been completed. Thus in spite of every disadvantage some servants did manage to have a "private life," illegal though it was.

Dutiful servants, in the meantime, restrained themselves and waited patiently for the end of their service. They could at least console themselves with the fact that they would probably win their independence more quickly than the profligates who wasted their masters' time with maids and boon companions; for Puritan justice demanded that when servants had been "unfaithfull, negligent, or unprofitable in their service, notwithstanding the good usage of their Masters, they shall not be dismissed till they have made satisfaction according to the judgement of Authoritie."[69] Satisfaction inevitably consisted of further service without compensation.

When a servant had once become free of his master the path to

prosperity was a short one. Patience and industry brought quick results when applied to the forests, the oceans, and the virgin soil of the new world. Edward Johnson observed in 1654 that there were "many hundreds of labouring men, who had not enough to bring them over, yet now worth scores, and some hundreds of pounds."[70] An example was Samuel Haines, who came to New England as a servant in 1635 and later became a selectman of Portsmouth, New Hampshire, and deacon of the First Church there.[71] The fact that a man had once been a servant did not weigh heavily against him in the social scale, because many Puritans of the most respectable families had undergone some kind of servitude in their youth either as apprentices or as hired servants. Wealthy and aristocratic parents showed no hesitation in making their children servants to their friends or even to strangers. Emanuel Downing's son served John Winthrop Jr., while John's brother Samuel served a Spanish merchant in the Barbados; and Samuel Sewall reflected pleasantly in his old age that whereas his sister had once served Madam Usher, the latter's grandchildren were now serving him.[72]

These facts help to brighten the black picture of New England servitude. The non-Puritan servant might chafe under the restrictions imposed upon him by the godly rulers of New England, but he had to admit that he was not being discriminated against, for he had as companions in his condition the children of men who were equal in rank to his master. Servitude in New England was not simply a device by which one class of men got work out of another class. It was also a school, where vocational training was combined with discipline in good manners and guidance in religion, a school of which all servants were the pupils and to which many respectable and godly men sent their children. The servant who failed to profit by the lessons it taught simply lacked talent for being a Puritan.

Notes

1. *Records and Files of the Quarterly Courts of Essex County, Massachusetts* (Salem, Mass., 1911–1921, hereafter referred to as *Essex Court Records*), vol. VI, pp. 80–82.
2. See a previous article in More Books, vol. XVII, pp. 87–105.
3. For Puritan views on slavery see Samuel Willard, *A Compleat Body of Divinity* (Boston, 1726), p. 614; George H. Moore, *Notes on the History of Slavery in Massachusetts* (New York, 1866), pp. 1–10, 32, 251–256. Cf. John Locke, *Second Treatise on Civil Government*, chapter iv.
4. Peter Ross, *The Scot in America* (New York, 1896), pp. 48–49.
5. *Essex Court Records*, vol. II, p. 295.
6. This word was omitted in the 1660 and 1672 editions of the Massachusetts code-

book. George H. Moore claims that the omission was made deliberately in order that the children of slaves might be retained in the same status as their parents. See *Notes on the History of Slavery*, pp. 10–30.

7. Max Farrand, ed., *The Laws and Liberties of Massachusetts. Reprinted from the Copy of the 1648 Edition in the Henry E. Huntington Library* (Cambridge, Mass., 1929, hereafter referred to as *Massachusetts Laws of 1648*), p. 4.
8. "Records of the Suffolk County Court 1671–1680," *Publications of the Colonial Society of Massachusetts*, vols. XXIX and XXX, hereafter referred to as *Suffolk Court Records*), pp. 18–20, 43–44. See also the case in which Captain Smith and Mr. Keser were punished for stealing Negroes in Africa and the Negroes ordered to be returned. (John Winthrop, *The History of New England*, James Savage, ed., Boston, 1853, vol. II, pp. 243–245, and appendix M.)
9. Governor Bradstreet's letter to the Lords of Trade, May 18, 1680 (*Collections of the Massachusetts Historical Society*, third series, vol. VIII, p. 337) reported few slaves in Massachusetts, but by 1754 they numbered 4,489. (J. B. Felt, "Statistics of Population in Massachusetts," *Collections of the American Statistical Association*, vol. I, p. 208.
10. E.g. *Suffolk Court Records*, pp. 631, 886, 1014, 1015, 1066.
11. *Suffolk Court Records*, p. 631.
12. *Ibid.*, p. 886.
13. Nathaniel B. Shurtleff, ed., *The Records of the Governor and Company of the Massachusetts Bay in New England* (Boston, 1853–1854) vol. I, p. 311.
14. *Essex Court Records*, vol. VI, pp. 393, 394, 395; vol. VII, pp. 324–325; vol. VIII, p. 441.
15. Doubtless many hired servants worked for their master by day but returned to a home of their own at night. These need not concern us, for they were not members of their Master's family, nor were they under his "family government."
16. Willard, *Compleat Body of Divinity*, p. 614.
17. William Ames, *Conscience, with the Power and Cases Thereof* (London, 1643), p. 160.
18. Benjamin Wadsworth. *The Well-Ordered Family* (Boston, 1712), p. 115.
19. Cotton Mather, *A Good Master well Served* (Boston, 1696), p. 46.
20. Willard, *Compleat Body of Divinity*, p. 616.
21. *Massachusetts Laws of 1648*, p. 38.
22. William H. Whitmore, ed., *The Colonial Laws of Massachusetts. Reprinted from the edition of 1672* (Boston, 1890), pp. 27, 281.
23. E.g. *Essex Court Records*, vol. VIII, p. 12; vol. IV, pp. 151, 170.
24. *Suffolk Court Records*, p. 631.
25. *Essex Court Records*, vol. VI, p. 138.
26. Wadsworth, *Well-Ordered Family*, p. 106.
27. Willard, *Compleat Body of Divinity*, p. 616.
28. Manuscript files of the Middlesex Country Court (hereafter referred to as Middlesex Files), folder 94, group 3.
29. Middlesex Files, folder 47, group 3.
30. Willard, *Compleat Body of Divinity*, p. 615.
31. Cotton Mather, *A Good Master well Served*, p. 16.
32. *Essex Court Records*, vol. VIII, pp. 302–303.
33. Nathaniel B. Shurtleff, ed., *Records of Massachusetts Bay*, vol. I, p. 311.
34. "Records of the Particular Court of Connecticut," in *Collections of the Connecticut Historical Society*, vol. XXII, p. 119.
35. *Essex Court Records*, vol. V, p. 232.
36. *Middlesex Files*, folder 114, group 1.
37. *Essex Court Records*, vol. V, pp. 417–419.
38. Cotton Mather, *A Good Master well Served*, pp. 17–18.
39. Willard, *Compleat Body of Divinity*, p. 616.
40. Samuel Sewall, "Diary," *Collections of the Massachusetts Historical Society*, fifth series, vol. VI, p. 329.
41. Cotton Mather, "Diary," *Collections of the Massachusetts Historical Society*, seventh series, vol. VII, pp. 346–347.

42. *Essex Court Records,* vol. V, p. 221.
43. *Massachusetts Laws of 1648,* p. 39.
44. George L. Beer, *The Origins of the British Colonial System* (New York, 1908), p. 49.
45. Samuel Sewall, "Letter-Book," *Collections of the Massachusetts Historical Society,* sixth series, vol. I, p. 270. Middlesex Files, folder 13, group 3.
46. *Essex Court Records,* vol. II, p. 308; Middlesex Files, folder 59, group 4 (case of Thomas Hinshaw).
47. *Essex Court Records,* vol. II, pp. 296–297.
48. See More Books, vol. XVII, pp. 88–98.
49. H. B. (Benjamin Harrison), *Boston Almanack for the year of our Lord God 1692* (Boston, 1692), in pages at the end.
50. See Robert F. Seybolt, *Apprenticeship and Apprenticeship Education in Colonial New England and New York* (New York, 1917), pp. 12–13.
51. See More Books, vol. XVII, pp. 141–159.
52. Middlesex Files, folder 18, group 5. Cf. Seybolt, *Apprenticeship and Apprenticeship Education,* pp. 36–51.
53. Middlesex Files, folder 26, group 2.
54. *Essex Court Records,* vol. VIII, pp. 249–250.
55. Middlesex Files, folder 19, group 4.
56. Cotton Mather, *A Good Master well Served,* p. 9.
57. Cotton Mather, *Magnalia Christi Americana* (Hartford, 1853), vol. I, p. 413.
58. Thomas Hooker, *The Application of Redemption* (second edition, London, 1659), p. 429.
59. *Essex Court Records,* vol. IV, pp. 56–57.
60. *Ibid.,* vol. VII, p. 264.
61. Middlesex Files, folder 56, group 6.
62. *Ibid.,* folder 11, group 3 (case of John Glazier).
63. *Suffolk Court Records,* p. 801.
64. Middlesex Files, folder 23, group 3 (1660).
65. *Ibid.,* folder 53, group 4 (1669).
66. *Essex Court Records,* vol. III, p. 144.
67. E.g. *Essex Court Records,* vol. II, p. 180, vol. IV, pp. 237, 275, vol. V, p. 143.
68. The members of the Essex County Court regularly voted tips to the servants who attended them in the house where they sat, and in one case tried before the court a mistress testified concerning her maid servant that "As for money shee had of lodgers at my house, she layd it out so needlessly that I have blamed her for it." (*Essex Court Records,* vol. VII, p. 44.)
69. *Massachusetts Laws of 1648,* p. 39.
70. Edward Johnson, *Wonder-Working Providence of Sions Savior in New England* (Andover, 1867), p. 175.
71. *New England Historical and Genealogical Register,* vol. XXIII, pp. 150–153.
72. *Collections of the Massachusetts Historical Society,* fourth series, vol. VI, pp. 40b–40c; fifth series, vol. VIII, pp. 202–203, sixth series, vol. II, p. 204.

Exhibitions from the Wiggin Collection

Etchings and Drypoints by Alphonse Legros

With the close of the summer exhibition of lithographs by Joseph Pennell, the Albert H. Wiggin Gallery completes its first year of exhibitions by prominent artists in the print world. Students, connoisseurs, and visitors who have seen these shows confess to some bewilderment at the high standard and seemingly endless wealth of the impressions. During the past twelve months over eleven hundred prints were displayed. Many visitors came with the purpose of seeking print knowledge, and also with an interest in the technical aspects of the etcher's craft; and they have left with a pleasant feeling of time well spent.

The exhibition for September will be selected from the recently acquired collection of Alphonse Legros's work. It is fitting that this great artist and teacher should open the season. Mr. Harold J. L. Wright, a noted British authority, was one of the distinguished visitors to the Wiggin Collection last spring, and he writes the following concerning it and the Francis E. Bliss Collection of Legros. (*A. W. H.*)

SINCE its installation at the Boston Public Library, the collection of prints, drawings, and paintings formed by Mr. Albert H. Wiggin has attracted increasing attention and appreciation. To it now journey all collectors and students who wish to see in anything like its entirety the graphic work of such distinguished modern artists as Sir Muirhead Bone, Sir D. Y. Cameron, J. L. Forain, James McBey, Augustus John, G. L. Brockhurst, Robert Austin, and George Bellows — to name only a few.

It is now to receive the extraordinarily comprehensive collection of prints by Alphonse Legros brought together by the late Francis E. Bliss of London and California. This is, in every sense, an addition of the highest interest and importance. Till now, the best Legros collections in America have probably been those of Mr. G. Matthew Adams and Dr. Herman T. Radin of New York, Mr. Lewis B. Williams of Cleveland, and Mr. Lessing Rosenwald of Philadelphia; those in the Museum at Minneapolis and in the New York Public Library; and earlier, that owned by the late Howard Mansfield.

Alphonse Legros was born at Dijon, France, in 1837, and died in 1911 in London, where he had resided for nearly fifty years. An intimate of Manet, Whistler, Fantin-Latour, and Seymour Haden, he was a notable painter, sculptor, and etcher, and a respected and influential teacher of these arts. But it is by his etchings that he is best known, and by them he takes rank with the best etchers of the world.

The magnificent series of his prints henceforth to be housed in the Wiggin Collection constitutes a monument such as has rarely been raised to perpetuate any etcher's achievement. Comprising upwards of sixteen hundred items, it represents practically the entire graphic work of Legros, in all its "states," or stages, or variations. There is, in fact, no other such collection of that work in existence; nor can one approaching such completeness be formed again. It

took Mr. Bliss something like fifteen years to build it up, so exacting was he as to the quality of the impressions to be finally included. During those years he was able to draw upon no less than sixty other collections, large or small, among them those of T. G. Arthur, Stopford Brooke, Philippe Burty, Edgar Degas, Frederick Goulding, Seymour Haden, E. G. Kennedy, Frederick Keppel, C. J. Knowles, the Legros family, Howard Mansfield, and Sir Frederick Wedmore — all names well known to print collectors. The most extensive of such acquisitions by Mr. Bliss was that of the C. J. Knowles collection, when he was already well advanced with his own. This purchase inevitably led to a certain amount of duplication; but it gave him considerable pleasure to decide, after careful comparison, which impression should ultimately be retained. Though he collected other artists' work as well, Mr. Bliss's first concern was for the excellence of his Legros collection, and he never tired of showing it to students and visitors. And when in 1923 he decided to retire to California, there to end his days, he printed and published for private circulation a handsome illustrated catalogue of his Legros prints.

The Bliss collection is therefore not merely a monument to Legros, but also to the indefatigable enthusiasm of a discerning collector. In it, the Wiggin Collection acquires a most remarkable group of works. The news that Boston is to be its home will make that city's good fortune envied, especially in England, where both the British Museum and the Victoria and Albert Museum had hoped to bring their Legros collections to something like completeness.

There is ample material for many shows, and they will reveal as nothing else could the rich, many-faceted art of Legros. He was a lifelong admirer and lover of classical art, and in accord with the spirit of the old masters (though in no sense a copyist). His accuracy of observation made him a realist; the intensity of his feeling, a romanticist; the austerity of his style, a classicist. He is, in fact, himself "in the great tradition." "The eye to see, the heart to feel, the hand to follow," are essential, he used to warn his pupils at the Slade School, where his influence was remarkable and still remains potent. There is no mistaking the work of Legros. It is inimitable, arresting, clearly that of a master. A well-known American etcher has proclaimed Legros to be one of the six great etchers of all time.

Though overshadowed frequently by that of newer men, and often overlooked, most undeservedly, by some modern collectors, the work of Legros has never been neglected by the discerning print-collector of yesterday or today. True, the fault for this neglect has not been entirely that of the later collectors, since his best prints for several years now have not been easy to find, many being rare, or already absorbed into various collections. It has been too much a case of "out of sight, out of mind," or of hasty judgments based on the artist's less important work. The group now to be housed in the Wiggin Collection will remedy that and will show his graphic work in its entirety, yielding every opportunity for understanding why, as a whole, it has gained such high place.

Great variety will be found among the prints. They include masterly portraits; remarkably powerful illustrations (such as those to Edgar Allan Poe's *Tales of Mystery and Imagination*); sun-bathed landscapes pervaded by severe and tranquil beauty, or others with arrestingly dramatic storm effects:

tenderly sympathetic studies of peasant folk, or old age bent with its sorrows; and beautifully-drawn lithographs, whether of portrait or landscape subjects. In all, Legros produced seven hundred etchings, dry-points, and lithographs, and all these save a few (now unobtainable, or admittedly not comparable, hence undeserving of inclusion) are represented here.

When the collection includes so many striking prints, it is almost invidious to select a few for special mention. But for the guidance of those as yet unfamiliar with Legros, one may be certain that the following will appeal:

"Tête d'homme" (Bliss Catalogue No. 16); "Le grand Espagnol" (28); "Cardinal Manning" (43); "La mort du vagabond" (89); "La ferme au grand arbre" (103); "La mort et le bûcheron" (142); "Le canal" (178); "Le crieur de nuit," lithograph (196); "G. F. Watts" (198); "Coin d'un Bois" (229); "Lisière de bois" (306); "Le mur du presbytère (335); "Vieil home, vieil arbre" (337); "Le pré ensoleillé" (340); "Près d'Amiens" (358); "La ferme de l'abbaye" (503); and "Le matin sur la rivière" (593).

Legros collectors will be interested to see the following special rarities: "Tête d'homme" (32); "Le cours de phrénologie" (121); "Séance des professeurs" (126); and "Le sort commun" (128); to name but a few; while the sequence of states of most of the plates will prove a fascinating study, quite impossible elsewhere in the world.

HAROLD J. L. WRIGHT

The Pilgrimes Farewell

WILLIAM LITHGOW, the inveterate Scotch traveller or the "Bonaventure of Europe, Asia, and Africa," as he styled himself, published the account of his first journey through Italy, Greece, and the Holy Land in 1614. His skeptical countrymen, remembering his days as a Lanark tailor, spoke of him as "lying Lithgow" or even more rudely as "cut-lugged Willie," since he had lost his ears in an early escapade. In England, however, his book was widely read, and when he returned from a second journey in 1618 he found he was the center of interest at James's court. As one writer put it, "he was at all times a welcome guest, at the tables of the first nobility and gentlemen in the kingdom, where he repaid their civilities by relating the stories of his adventures."

This comfortable life did not hold Lithgow long, and he prepared to set out again that same year. Where he had previously depended on the casual charity of his fellow-travellers or the peculiar "inheritances" with which he had twice enriched himself, this time he was equipped with letters to "all kings, princes, and dukes," — among them the mythical Prester John. Before his final departure, he gathered together the bits of fugitive verse which the occasion had inspired and had them printed "at the Expences of the Author." The little volume, entitled *The Pilgrimes Farewell* [**G.405.17], was done by Andro Hart at Edinburgh, and appears to have been a grateful gesture from Lithgow to his friends.

It is a small quarto of thirty-two leaves, and the copy recently acquired by the Library is bound in contemporary vellum. On the verso of the title-page is a full-page woodcut indicative of the traveller's new estate, for it shows him still a "pilgrim" but followed now at a respectful distance by his servant. The dedicatory verses are all addressed to persons of rank — among them King James and Prince Charles, "the Reverend Lord Bishops of Scotland" and the Earls of Mar and Montrose. Walter Raleigh himself is supposed to have contributed the two commendatory stanzas addressed to "his singular Friend, William Lithgow" and signed W.R. The great explorer, then imprisoned in the Tower, urged Lithgow, "as thou for Travelles, brook'st the greatest Name, So voyage on, increase, maintaine the same."

In the long "Conflict Betweene the Pilgrime and his Muse" Lithgow agrees that "to stay at home still cross'd, I breake mine heart," and that he would "rather see one Land, by true eye-sight than all the Worlde by Cairt." "The Pilgrimes Lamentado in his Second Pilgrimage" describes his past sufferings where "I, Camelelike, beare all upon my Backe," and "The Pilgrimes Passionado" his experiences in the Rhine country "where he was robbed by five soldiers." He also included in the volume a sonnet on Mt. Aetna, his reflections on the ruins of Ostend, and a long satirical poem, "The Heremites Welcome."

The piece which inspired the title is addressed to his "Native and never conquered Kingdom of Scotland." Although he could not resist the horrid fascination of "the Moorish frowning face, the Turkish awful brow," he declared he had kept his love for his country "in all my Worlde-wide wandring wayes." On both journeys he had sung her "endless Prayse" and now, about to start out again, he promised "I will thy Name unconquered raise," ending with the florid couplet:

> "Yea, I will stamp thy Badge, and seale it with my Blood:
> And if I die in thy Defence, I think mine Ende is good."

A contemporary, moved by this plaint, has underlined the first part of the second line and written in the margin of the Library's copy the Horatian "Dulce et decorum est pro patria mori."

Lithgow's verses are often awkward and obscure, but like the passages in his *Totall Discourse* manage to give a sense of the strange lands he visited. It was on this third journey of Lithgow's that he was tortured by the Spanish Inquisition and released only through the British minister. E. L. A.

Ten Books

Billy Mitchell. By Emile Gauvreau and Lester Cohen. Dutton. 1942. 303 pp.

LIKE Alexander Seversky's *Victory through Air Power,* this life of General Mitchell is a further plea for a unified and independent air force. Written by two journalists who worked with the "dangerous visionary" in his campaign to awaken the public, it is compiled from personal papers, disregarded memoranda, and confidential testimony. Mitchell, founder of the Air Force and the first strategist to grasp the possibilities of the "blitz," returned from France to fight the Air Trust, squanderer of $1,650,000,000, and perpetrator of the "flaming coffins." In a stream of volcanic articles, he insisted on the future importance of the plane, the vulnerability of the battleship, the defenseless position of the territories, and the tragic inefficiency of both Army and Naval Aviation. When his outspoken utterances on the *Shenandoah* disaster provoked his court martial, he continued his fight as a private citizen until his untimely death in 1936. Mr. Gauvreau, official investigator for the Congressional Committee on Patents, is able to introduce into the volume Mitchell's testimony at the 1935 hearings on the extent of the airplane monopoly and its gigantic sales to foreign powers. He also prints the testimony of James V. Martin, a pioneer aircraft manufacturer, corroborating Mitchell's views and stressing the trust's dangerous relations with Japan. In a brief autobiographical sketch, written a few months before his death, Mitchell prophetically warned: "Our Air Service in Hawai has been for years nothing but a football kicked about by the Army and the Navy with an utter lack of cooperation between the military and naval commands in charge . . . The true picture of Hawai, now full of crawling spies, does not add any reassurance to well-informed Americans who are acquainted with Japanese cunning and treachery . . . The fighting plane and the bomber, ever on the alert and in scattered formation when resting on their bases furnish the only hope of defense for Pearl Harbor. If our warships there were to be found bottled up in a surprise attack from the air and our airplanes destroyed on the ground but a miracle would help us to hold our Far East possessions . . . The same prediction applies to the Philippines, which would be at the mercy of squadrons of bombers, our warships paralyzed or scuttling for cover . . . Warships will be useless without aircraft to protect them as a sky blanket . . ." And so on. It is depressing to read, in the light of recent events, the details of the General's court martial, the ugly accusations levelled against him, and his own comments on his opponents — most of whom are still in power. (*E. L. A.*)

The New Belief in the Common Man. By Carl J. Friedrich. Little, Brown. 1942. 345 pp.

PROFESSOR FRIEDRICH offers a lucid analysis of basic issues in the theory and practice of democracy. "The common man," he writes of the post-Revolutionary period in America, "took possession in fact before he became generally accepted in theory." Belief in the common man figures positively in Whitman's ecstasies, Emerson's individualism, Thoreau's collectivism, and negatively in Marx, Pareto, and Freud. It is inconsistent with Plato's Republic or the Aristotelian *polis,* and still more so with the state idolatry of the Totalitarians. Freeing the idea of the common man from the perfectionist theories of the past, one may grant that he is fallible, that the sphere in which he is likely to excell is limited to politics, but must admit that in this sphere his judgment can be trusted. "What we need is the belief that the mass of common men are, in the long run, less likely to be wrong than the individual judgment of any superman, or the limited judgment of any self-appointed elite." Democracy does not even require agreement on certain fundamentals; it depends rather on a pattern of cooperative behavior which is ultimately a matter of character. After considering the constituent power of the people and the desirability

of rule by a qualified majority, the author dwells on the importance of protecting the minority; indeed, it is in the very nature of the democratic process that the minority should be allowed to form a new majority. The rôle of bureaucracy under democratic government; the efficiency of planning with the people's consent; and the importance of pressure groups as organs of popular influence receive stimulating treatment. Professor Friedrich's review of the theory of the "élite" as propounded by Carlyle, Nietzsche, and others, and his discussions of propaganda and of the education adequate for enlightened citizenship are especially suggestive. (*M. M.*)

Behind the Urals. By John Scott. Houghton Mifflin. 1942. 279 pp.

GRADUATING from college in 1931, the author — the son of Professor Scott Nearing — found himself in an America offering few opportunities to a young man. He decided to go to Russia "to work, study, and to lend a hand in the reconstruction of a society which seemed at least one step ahead of the American." Before doing so, he learned a trade. For five years he worked in the new industrial city of Magnitogorsk in the Ural Mountains as an electric welder, foreman, and then as a chemist in the coke and chemical by-products plant. He lived among the Russians as a Russian, and married a Russian girl; he gave his share of the sweat that the enforced tempo of construction demanded. In 1937, when in connection with the political trials and purges foreigners were excluded from work in heavy industry, he went to Moscow where he became a foreign correspondent; however, he kept up his contact with Magnitogorsk until his departure from Russia in June 1941. In his book Mr. Scott gives a vivid picture of the gigantic struggle by which the Soviets were building up their new industries out of the reach of the enemy. (*Z. H.*)

Paul Revere and the World He Lived In. By Esther Forbes. Houghton Mifflin. 1942. 510 pp.

THIS masterly narrative of Paul Revere's life is the result of minute research combined with a novelist's imagination and pungent comment. Without debunking, Miss Forbes has replaced the legendary ghost — "a disembodied spirit crying the alarm" — with a solid, human, and generous individual, who saw the task ahead of him and accomplished it without finespun meditation; who, with all his passion for liberty and readiness to risk everything in its cause, was at heart not a soldier, but a craftsman and experimenter. The son of the Huguenot immigrant, Apollos Rivoire, Paul Revere was baptized on the first day of 1735 and died in 1817; and he played his part, less fiery and romantic but no less important, in the new Republic as well as in the Revolution. Boston underwent enormous changes between the Pope's Day riots of his youth and the building of the new State House — its dome sheathed with copper from Revere's own mill — but more momentous changes took place in the social and political world. The author describes with insight the reaction that set in after the Revolution when Boston's trade was ruined, profiteering and privateering were rampant, and the people were free but unhappy; the unpopularity of the War of 1812 in New England; and finally the state of mind which made the Republican Revere abhor Jeffersonian democracy in his old age as much as aristocracy in his youth. The narrative abounds in character sketches of men like John Hancock, Samuel Adams, Thomas Hutchinson, and the first great New England publisher, Isaiah Thomas. Among the illustrations is a diagram of the Boston Massacre probably drawn by Revere, the original of which is in this Library. (*M. M.*)

Religion in Colonial America. By William Sweet. Scribner. 1942. 367 pp.

FROM his chair in the University of Chicago, William Warren Sweet has done much to encourage the study of American religious history. He has published several volumes of source materials as well as monographs on various phases of the subject. In this volume, the first of a series, he begins to summarize his findings. With broad strokes he paints the religious portrait of colonial America, a land in which

religion furnished the framework for almost all serious thinking. American civilization three centuries ago was a religious civilization, and the men who really counted in it were religious men. Professor Sweet therefore faces the central issues of our early history. He states in clear and succinct outline the problems which men and women in colonial times considered to be important problems of human existence. His book will be welcomed by everyone interested in American life. (*E. S. M.*)

The Coming Age of World Control. By Nicholas Doman. Harper. 1942. 301 pp.

THE author, one-time acting secretary of the Danube League, and now teaching at an American college, argues for the necessity of establishing, after the war, a super-national world state. For the elucidation of his argument he draws on the decisive trends in history since the disintegration of the Roman Empire and on the theories of their interpreters from St. Augustine to Alfred Rosenberg. The spirit of nationalism, as it displaced the feudal society, was at first consistent with democratic impulses, but as man's sphere of interest transcended national boundaries, nationalism became anti-democratic. Although Mr. Doman distinguishes between Mussolini's cult of the state and the dynamism of the Nazis which uses the state merely as a tool for a movement, he maintains that the totalitarian aim of world domination has made the time ripe for the world revolution against nationalistic separatism. Whereas history has shown earlier attempts at international union, only "the twentieth century, in possession of adequate physical control, is destined to inaugurate a carefully planned super-national order." The author believes in the primacy of politics over economics. (*M. M.*)

Glimpses of World History. By Jawarharlal Nehru. Day. 1942. 993 pp.

THESE letters on world history were written to the author's daughter from different prisons in India, over a period of three years. Completed first in 1933, they have now been brought up as far as 1939. New facts, of course, do not enter into the question; the important thing is Nehru's outlook. In the preface he points out the advantages of prison life — chiefly "leisure and a measure of detachment"; and the lack of reference tools, which he considers a disadvantage, has its blessings, since it prevents any hint of the second-hand flavor which too often pervades such surveys. Here is the unfolding of civilization as one man sees it, touched by all his varying moods, his own personal — though remarkably objective — reactions, and a tolerant humor which embraces all races in its warmth. Surprisingly, the book seems the work of a cosmopolitan rather than of an Indian. One would expect an Eastern bias, or at least an entirely new version of Western history; but while there is a greater emphasis on Indian and Oriental developments, and an understandable anti-British feeling, the outstanding marks of the whole synthesis are neither Eastern nor Western, but simply those of a clear and liberal mind which at bottom acknowledges no frontiers at all. "History is not a magic show, but there is plenty of magic in it for those who have eyes to see"; and this story, written for a child, with complete simplicity, nevertheless goes very deeply into the life of the past and present. (*H. McC.*)

Writers in Crisis. By Maxwell Geismar. Houghton Mifflin. 1942. 299 pp.

IN this labored analysis of "the novel between two wars," Mr. Geismar argues that the typical American writer, an escapist since the days of Henry Adams, has once more taken up a "functioning relationship in society." Restricting his study to six key figures — Ring Lardner, Ernest Hemingway, John Dos Passos. William Faulkner, Thomas Wolfe, and John Steinbeck — he shows the sterility of the twenties and the despair of the thirties giving way, under the pressure of the times, to a new sense of social responsibility. Lardner, symbol of the post-war decade, saw life as a "bonanza quest," and death as the ultimate "jack-pot"; the early heroes of Dos Passos, passive and remote, were victims of the "modern failure of nerve"; and the young Hemingway renounced even his expatriate

companions to produce "an elaborate and meticulous compendium of dissolution." Mr. Geismar first observes the coming trend in the progressive evolution of Thomas Wolfe, the provincial innocent, who sought to devour all life, and who found his own "sense of place" only in his last volumes. In the recent *Ground We Stand On,* Dos Passos records his search for his own country and its traditions, and Hemingway's *For Whom the Bell Tolls* indicates that writer's intellectual if not emotional return to society. Only Faulkner, "the twice unreconstructed rebel," continues to cherish his "great hatred of mature life." In dealing with Steinbeck, the author shows only a cautious admiration, distrusting the sensationalism of his earlier work. (*E. L. A.*)

Ambassadors in White. By Carlos Morrow Wilson. Holt. 1942. 372 pp.

In this excellent account of the problems and achievements in tropical medicine in Latin America, the ambassadors in white are the surgeons, physicians, sanitary engineers, and above all the heroic research pathologists who have led the van in the war against a host of baffling diseases — the one formidable obstacle to the full utilization of tropical resources, including such desperately needed products as rubber and petroleum. The author surveys some of the pioneer work, dramatizing it in a series of intensely human biographical chapters. Dr. Carlos Finlay of Cuba, who quietly and persistently worked on his experiments for eighteen years before he won recognition, first declared the mosquito now called *Aëdes aegypti* the transmitter of yellow fever. It remained for Dr. Walter Reed, the brilliant army doctor, to prove this thesis by actual experiment on human subjects. Then Colonel William Gorgas waged his "total war against mosquitoes," first as sanitary officer in Havana, then as medical commander in Panama. "Perhaps the greatest bacteriologist the world has ever known" was the Japanese Noguchi of the Rockefeller Institute, who besides his researches on syphilis, Oroya fever, and trachoma, made new studies of yellow fever at an African center, where he caught it himself and died. (*M. M.*)

From Copernicus to Einstein. By Hans Reichenbach. 1942. 123 pp.

A certain aesthetic quality marks this concise outline of essential advances made in man's understanding of the physical world. Simplified and plastic, it is nevertheless the work of a scientist and philosopher. The author begins with the Copernican revolution in a Ptolemaic world and ends with the general theory of relativity which, baffling as it may seem to the conservative, makes the difference in truth between the Copernican and the Ptolemaic systems questionable. The scientists' quest for the elusive ether looms large in the history of light theories — that of Olaf Roemer, the discoverer of the velocity of light, Newton's theory of the emission of light, and Huyghens's wave theory. With the knowledge of electricity advanced by Maxwell, Hertz, and Roentgen, the concept of "fields" of activity, as contrasted with impenetrable substance, obviated the postulate of a material medium. Einstein, in his special theory of relativity, first recognized that "for every uniformly moving frame of reference the velocity of light is equal in all directions" — a statement which he complemented with his theory of the relativity of simultaneity. "One may construct a geometry of light," Dr. Reichenbach sums up the results of the theory, "in which light determines the comparison of spatial distances. Thus light comes to serve as the ordering net of physics, which gathers within the meshes of its rays all the events of the world and puts them in a numerical order." (*M. M.*)

Library Notes

The Puritan Family

"MASTERS and Servants in Early New England," the leading article of the present issue, is the third in a series of studies on the Puritan family that Mr. Morgan has so far contributed to MORE BOOKS. The first essay, entitled "Puritan Love and Marriage," appeared in February, while the March and April issues contained the essay "Responsibilities of a Puritan Parent." Some further studies will appear soon.

We are glad to note that these papers have been received with the appreciation which the author's thorough knowledge of the subject, his original point of view, and clear presentation deserve.

Mr. Edmund S. Morgan, who was until recently instructor in American history and literature at Harvard University, is now engaged as a machinist in defense work.

Flower Painting in 1800

FLOWER painting as a genteel accomplishment is usually associated with the modes of the 1830's. It appears, however, that at the beginning of the nineteenth century it had fallen into neglect. The two folio volumes of a very rare German manual *Anleitung zum Blumenzeichnen* [*L.20.27], published by the author, Friedrich Campe, in Nuremberg in 1802, represent an attempt to revive interest in the art.

Lack of good models, Campe believed, was the reason for its decline, and so he set out to provide a manual of flower-painting pure and simple, which should avoid the chaos of contemporary instruction-books with their directions for embroidery, knitting, and other miscellaneous uses of flower-designs. After travelling in Holland and other countries in search of desirable models, he produced this work, of which he modestly believed that "in no other could one find the teaching of colors more clear, definite, and true."

The nine double plates of the first volume, with the outline drawings and the finished paintings on opposite pages, appear to the modern spectator like faithfully colored botanical drawings rather than artistic interpretations. Beginning with practice curves, the student advances via leaves and vines to the whole flower — crocus, narcissus, tulip, tiger-lily, hollyhock, iris, and rose. On one page are glossy fruits and a split chestnut, exhibiting the manipulation of high-lights. The second volume contains only representations of bouquets; the first four were drawn from nature, the last two, which are luscious bunches of fruits and flowers, were copied from paintings by Huyson. M. M.

Decorated Book Papers

ONE of the most delightful "books about books" to be published of recent date is *Decorated Book Papers* [*Q.59.335], by Rosamond B. Loring of Boston. Up to now, very little attention has been paid to end-papers. Students of bindings, as Mrs. Loring remarks, have taken them for granted, or discussed them simply from the technical standpoint.

Yet they reflect the taste of successive periods no less accurately than do the bindings themselves. Fifteenth-century binders, for instance, used sheets of vellum from discarded manuscripts to protect the printed text from the rough edges of the leather cover; the eighteenth century invented the charming "Dutch gilt" and "Dutch flowered" styles, printed from wood blocks or metal plates; while the Victorian period introduced equally characteristic pictorial end-papers.

The book is illustrated with twenty-five samples of actual papers, besides several reproductions of older styles. Opening with the marbled type which is probably most familiar to the ordinary reader, Mrs. Loring explains how the art of marbling originated in the East, possibly in Persia, and reached Europe about the sixteenth century. The name, of course, comes from the imitation of marble veining, and the design is produced by floating prepared color on the surface of a gelatinous liquid, from

which the paper picks it up. There are all sorts of variations: the spotted "shell" form, the "curl," marked by little whorls, the "comb," with its regular ridges of color, and the Stormont type, whose veins are lacier in texture. Among the finest examples of this type are the productions of the modern English designer Douglas Cockerell. What skill is demanded for the making of these intricate patterns is shown by the appendix, which provides technical directions for the process.

Printed papers became popular in the eighteenth century, and were used not only for end-papers and book covers but to line boxes and cupboards, to make backs for playing cards, and so on. Dainty flower designs were favorites, or those imitating the brocades and damasks of the period. Colonial booksellers in America were fond of putting them on children's books, and sometimes they even used papers printed with the alphabet for hornbooks.

Paste papers are made with a thin layer of paste on which the design may be printed or traced freehand. Mrs. Loring herself has made many types of these. The pictorial end-papers introduced in the nineteenth century have been greatly developed since that time. Begun by artists like Walter Crane, who considered them "a kind of garden or grass plot before the door" of the book itself, they are now created by the best modern illustrators, among them Arthur Rackham, Rockwell Kent, and Dorothy Lathrop. **H. McC.**

The Comedies of Terence with Woodcuts by Amman

THE Library has acquired a copy of the comedies of Terence printed at Frankfurt in 1574. Its chief attraction lies in the illustrations by Jobst Amman, the foremost iconographer of his time. They are in a true sense illustrations, each showing at least a dozen characters gesticulating on the streets — for the scenes of the Roman comedies in Terence's time were always streets and house-fronts, never interiors. Amman made no attempt at perspective, but represented different groups in action at successive levels, with a sea and ships or some landscape at the highest.

Jobst (Jost, Jos) Amman, a native of Zurich, came in 1561 to Nuremberg, which sixteen years later conferred the rights of citizenship on him because he was "so famous and excellent in his art." He generally made his drawings directly on the block. His output must have been extraordinary, for one of his pupils related that during the four years of his apprenticeship with Amman his master made so many drawings that one could not have transported the mass of them on a hay-wagon. His industrious life ended in 1591.

The editor of the volume, Mark Anthony Muret, was a typical and yet in some ways original character of the Renaissance. A Frenchman, he was born in 1526 and died in 1585. Montaigne was his pupil, Ronsard and other members of the Pléiade were his friends. After teaching in provincial France, he came to Paris in 1551. Accused of a crime, he was obliged, three years later, to flee to Italy. As professor in Venice and in Rome, he became a leading humanist, while as secretary to Cardinal d'Este of Ferrara he was involved in high diplomacy. One of his most faithful friends was Paulus Manutius of the great Aldine house. This firm first published Muret's edition of Terence in 1555.

For notes on Terence and the first illustrated edition of his plays, printed by Grüninger in Strassburg, see the November 1941 MORE BOOKS. **M. M.**

A Selected List of Books Recently Added to the Library

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SYNOPSIS OF CLASSIFICATION

Open Shelf Room
Bates Hall
Agriculture. Gardening
Bibliography. Libraries
Biography
Business
Children's Books
Domestic Science
Drama. Stage
Economics
Education
Fiction in Spanish
Fine Arts
Genealogy
History
Journalism. Broadcasting
Language
Law
Local History
Medicine. Hygiene
Military Science. Defense
Music
Essays. Literature
Navigation
Periodicals
Philosophy
Poetry
Politics & Government
Psychology
Religion. Theology
Science
Sociology
Technology
Travel & Description

In this list, the books are arranged under subject headings. Those in the Open Shelf Department precede the rest.

The Library is at present engaged in the large task of providing an improved arrangement of its book collections. For most of those in the Central Library, and also at the Business Branch, there is being adopted the form of cataloging and classification in use in the Library of Congress. For the Open Shelf Department and the Young People's Room in the Central Library, and for the thirty general branch libraries, there is being adopted a simplified form of the Dewey Decimal Classification.

During this process it is necessary that many new books be cataloged and classified only in temporary form. They are therefore listed below without call numbers. These books are available for use, however, and readers may obtain their call numbers from the card catalogs in the various departments.

Open Shelf Room

Biography

Barker, Lewellys. Time and the physician; an autobiography. Putnam. [1942.] 92 B255

De Blácam, Aodh S. The saints of Ireland; the life stories of Ss. Brigid and Columcille. Bruce. [1942.] 92 B851d

Dutton, William S. Du Pont; one hundred and forty years. Scribner. 1942. 92 D938d

Eastman, Max. Heroes I have known; twelve who lived great lives. Simon & Schuster. [1942.] 920 E13h

Forbes, Esther. Paul Revere and the world he lived in. Houghton Mifflin. 1942. 92 R4524f

Hersey, John. Men on Bataan. Knopf. 1942. 92 M116h

Iswolsky, Helen. Light before dusk; a Russian Catholic in France. Longmans, Green. 1942. 92 I87

Kuo, Helena. I've come a long way. Appleton-Century. 1942. 92 H965

Maguire, William A. Rig for church. Macmillan. 1942. 92 M213
The experiences of a Catholic chaplain with the Pacific Fleet.

Mason, A. E. W. The life of Francis Drake. Doubleday, Doran. 1942. 92 D761m

Sedgwick, Henry Dwight. Memoirs of an epicurean. Bobbs-Merrill. [1942.] 92 S448

Stein, Leo. I was in hell with Niemoeller. Revell. [1942.] 92 H673s
A former prisoner of the Nazis relates his experiences.

Suyin, Han. Destination Chunking. Little, Brown. 1942. 92 H233

Whitney, Janet. John Woolman. American quaker. Little, Brown. 1942. 92 W914w

Fiction

Asch, Sholem. Children of Abraham. Putnam.
Short stories with superior characterization and excellent style.

Bassett, Sara Ware. Sea magic. Doubleday, Doran.
Pleasant Cape Cod romance.

Bellamann, Henry. Floods of Spring. Simon & Schuster.
One man's attempts to find "reality" by segregating himself and his family from the rest of the world.

Benson, Sally. Meet me in St. Louis. Random.
Everyday happenings in the Smith family of St. Louis in 1903–04. By the author of *Junior Miss.*

Bromfield, Louis. Until the day break. Harper.
Hatred, tragedy and guerrilla warfare in Paris at the time of the German invasion.

Brush, Katherine. The boy from Maine. Farrar & Rinehart.
Habey Hadley's rise to fame and fortune.

Caldwell, Taylor. The strong city. Scribner.
A Bavarian immigrant's climb to power and wealth as a Pennsylvanian steel magnate.

Cannon, Le Grand, *Jr.* Look to the mountain. Holt.
A quiet, well-written story of New Hampshire from 1769 to 1777.

Chevalier, Elizabeth. Drivin' woman. Macmillan.
A story of beautiful, high-spirited America Moncure and the part she played in the tobacco struggle following the Civil War.

Christie, Agatha. Murder in retrospect. Dodd, Mead.
Hercule Poirot solves a mystery which took place sixteen years ago.

Costain, Thomas. For my great folly. Putnam.
Full-flavored novel of an English pirate during the early 17th century.

Dickson, Carter. The gilded man. Morrow.
Sir Henry Merrivale solves the murder of the owner of a large English estate.

Fast, Howard. The unvanquished. Duell.
Excellent character study of George Washington as revealed by his campaigns during the early part of the Revolution.

Field, Peter. Fight for Powder Valley! Morrow.
A local land feud reaches an unexpected climax.

Field, Rachel. And now tomorrow. Macmillan.
An interesting problem novel of a wealthy New England cotton manufacturing family during the depression.

Fleury, Barbara. Faith the root. Dutton.
A quiet story of a conscientious priest who affectionately cares for his flock.

Foster, Elizabeth. The days between. Harper.
The escape of six wealthy men and women from occupied France.

Gardner, Erle Stanley. The case of the drowning duck. Morrow.
A Perry Mason mystery.

Grey, Zane. Majesty's rancho. Harper.
Another posthumous western romance in modern dress.

Hahn, Emily. Mr. Pan. Doubleday, Doran.
Colorful incidents about Mr. Pan (the Mr. Smith of China) and his large retinue of servants.

Hardy, W. G. All the trumpets sounded. Coward-McCann.
A liberal interpretation of the life of Moses fundamentally following the Biblical story.

Kantor, MacKinlay. Gentle Annie. Coward-McCann.
An original, well-written western with mystery and adventure.

Kent, Michael. The mass of Brother Michel. Bruce.
A thoughtful, well-written classical romance with 16th century Provence as a setting.

Komroff, Manuel. In the years of our Lord. Harper.
Fictional presentation of the life of Christ told with a deft combination of imaginary and historical characters.

Lancaster, Bruce. Bright to the wanderer. Little, Brown.
An exciting historical story of secret planning and underground activities during the Canadian Rebellion of 1837.

Lavin, Mary. Tales from Bective Bridge. Little, Brown.
Ten short Irish stories — each a masterpiece in characterization, atmosphere or unexpected incidents and reactions.

MacArdle, Dorothy. The uninvited. Doubleday, Doran.
A ghost story of a haunted house.

MacInnes, Helen. Assignment in Brittany. Little, Brown.
The author of *Above suspicion* writes an exciting story of a British agent who impersonated a Breton farmer.

Marsh, Ngaio. Enter a murderer. Sheridan.
A mystery with a theatrical background.

Maugham, W. Somerset. The hour before the dawn. Doubleday, Doran.
Cross section of England at war — for the sophisticated reader.

Nathan, Robert. The sea-gull cry. Knopf.
An unreal but charming story of two Polish refugees who spent a summer on an abandoned scow on the shores of Cape Cod.

Neumann, Alfred. The friends of the people. Macmillan.
Authoritative story of the siege of Paris during 1870–71.

Nordhoff, Charles, and James Norman **Hall.** Men without country. Little, Brown.
A long short story of five French convicts who escape to fight for France in the present conflict.

Phillips, H. I. Private Purkey in love and war. Harper.
Humorous letters giving Private Purkey's views on army life.

Pryor, Elinor. And never yield. Macmillan.
A Mormon settlement forms the background for this historical romance of plural marriage.

Roberts, Katherine. Center of the web. Doubleday, Doran.
A young Englishman penetrates into the workings of the German spy-training system.

Ronald, James. Old soldiers never die. Lippincott.
Delightful story of a retired general who cares for thirteen London street urchins.

Sorenson, Virginia. A little lower than the angels. Knopf.
A well-written, realistic account of plural marriage in a Mormon community.

Steal, Kurt. The imposter. Harcourt.
An aviation engineer becomes involved in a Nazi sabotage plot.

Stout, Rex. Black orchards. Farrar & Rinehart.
Two Nero Wolf long short stories.

Stout, Wesley W., *editor.* Post stories of 1941. Little, Brown.
Twenty-two short stories selected from *The Saturday Evening Post.*

Street, James. Tap roots. Dial.
This story of the activities of the Southern abolitionists continues the fortunes of the DaBney family of *Oh promised Land.*

Taylor, Phoebe Atwood. The six iron spiders. Norton.
Asey Mayo again solves a Cape Cod murder.

Valtin, Jan. Bend in the river. Alliance.
A collection of essays and short stories about prison life.

Walpole, Hugh. The killer and the slain. Doubleday, Doran.
A study of the evil effect which one man can exert over the life of another.

Waters, Frank. The man who killed the deer. Farrar & Rinehart.
The efforts of an Indian boy, accustomed to white men's ways, to become reconciled to his Pueblo Tribe.

Wellman, Paul. Angel with spurs. Lippincott.
A historical romance based on the incident of 1865 when General Shelby led an expedition of confederates into Mexico.

Werfel, Franz. The song of Bernadette. Viking.
An exceptionally well-written story of Bernadette of Lourdes.

Fine Arts

Mellquist, Jerome. The emergence of an American art. Scribner. 1942. 709.73 M527e
Trends and personalities in American art since 1900.

Sheridan, Martin. Comics and their creators; life stories of American cartoonists. Hale, Cushman & Flint. [1942.] 741 S552

History and Travel. The War

Abend, Hallett. Ramparts of the Pacific. Doubleday, Doran. 1942. 950 A142r
A zero hour survey of the situation in the Pacific area immediately prior to the outbreak of war.

America organizes to win the war, a handbook on the American war effort by President Roosevelt and others. Harcourt, Brace. [1942.] 940.53 A5120

Baldwin, Hanson W. Strategy for victory. Norton. [1942.] 940.54 B181s
A program to defeat the dictators.

Berger, Meyer. The eight million; journal of a New York correspondent. Simon & Schuster. 1942. 974.71t B496e

Brown, Rose and Bob. Amazing Amazon. Modern Age. [1942.] 981t B879

Burt, Alfred. A short history of Canada for Americans. Univ. of Minnesota. [1942.] 971 B973s

Butler, Harold. The lost peace; a personal impression. Harcourt, Brace. [1942.] 940.5 B985L
A consideration of the problems of international organization by a former director of the International Labor Office.

Childs, Harwood, and John **Whitton,** *editors.* Propaganda by short wave. Princeton Univ. Press. 1942. 940.548 C537p
The activities of the Princeton Listening Center from 1939–1941.

Craven, Avery. The coming of the Civil War. Scribner. 1942. 973.7 C898
A re-appraisal of the underlying causes of the Civil War.

Enders, Gordon. Foreign devil; an American Kim in modern Asia. Simon & Schuster. 1942. 950t E56f
The life story of an American boy who grew up in Tibet and became confidential adviser to the Grand Lama.

Fernández Artucio, Hugo. The Nazi underground in South America. Farrar & Rinehart. [1942.] 980 F363n

Finnie, Richard. Canada moves north. Macmillan. 1942. 971.2t F514c

Flannery, Harry W. Assignment to Berlin. Knopf. 1942. 940.548 F585
Observations on German life during 1941 by the Berlin correspondent of the Columbia Broadcasting system.

Gallagher, L. J., *translator.* The China that was; China as discovered by the Jesuits at the close of the sixteenth century. From the Latin of Nicholas Trigault. Bruce. [1942.] 851t T828c

Gervasi, Frank. War has seven faces. Doubleday, Doran. 1942. 940.548 G368w
A world wide report on the revolutionary, democratic upsurge in the anti-fascist countries.

Gibbs, Philip. America speaks. Doubleday, Doran. 1942. 973t G443a
Impressions of the United States on the eve of war.

Gleed, Ian. Arise to conquer. Random House. [1942.] 940.544 G555
Wartime experiences of a wing commander in the R.A.F.

Gunther, John. Inside Asia; 1942 war edition, completely revised. Harper. 1942. 950 G977i2

Heflin, Alma. Adventure was the compass. Little, Brown. 1942. 979.8t H461a
Two girls fly a small private plane to Alaska.

Hoover, Herbert, and Hugh **Gibson.** The problems of lasting peace. Doubleday, Doran. 1942. 940.53 H789p

Huss, Pierre. The foe we face. Doubleday, Doran. 1942. 943 H972f
Vivid profiles of the foremost Nazi leaders.

Kennerly, Bryon. The eagles roar. Harper. [1942.] 940.544 K36e
First hand narrative of the American Eagle Squadron's participation in the bombing raids of the R.A.F.

Kiplinger, W. M. Washington is like that. Harper. [1942.] 975.3t K57k
Candid observations on the nation's capital in peace and war.

Lips, Eva. Rebirth in liberty. Flamingo Pub. Co. 1942. 973t L767
Shrewd evaluation and appreciation of American life by a German refugee.

Macpherson, Margaret L. I heard the Anzacs singing. Creative Age. [1942.] 994t M172
An introduction to life in present day Australia and New Zealand.

Markham, Baryl. West with the night. Houghton, Mifflin. 1942. 967.6t M345t
Autobiography of the famous English aviatrix.

Masini, Minoo. Our India. Oxford Univ. Press. 1942. 954t M394
Concise information on the social, economic and industrial life of India today.

Merrick, Elliott. Northern nurse.. Scribner. 1942. 971.9t M568n

Nehru, Jawaharlal. Glimpses of world history. Day. 1942. 909 N396g

Padowicz, Barbara. Flight to freedom. Duell, Sloan & Pearce. [1942.] 940.548 P124f
The author's escape from war-torn Poland to the U. S.

Poliakov, Alexander. Russians don't surrender. Dutton. [1942.] 940.54 P766r
War diary of a Russian army officer on the eastern front.

Reston, James. Prelude to victory. Knopf. 1942. 940.53 R436p
A vigorous criticism of fundamental illusions concerning the war which are retarding an all-out effort to win.

Reynolds, Quentin. Only the stars are neutral. Random House. [1942.] 940.548 R460

Riess, Curt. Underground Europe. Dial. 1942. 940.53 R562u

S. K. Agent in Italy. Doubleday, Doran. 1942. 945 A265
An account of Italy's underground movement and the crumbling of Fascist morale under the terror of German occupation.

Scott, John. Behind the Urals, an American worker in Russia's city of steel. Houghton, Mifflin. 1942. 947t S427b

Seldes, Gilbert. Proclaim liberty. Greystone Press. [1942.] 940.53 S463p

Sixth column, The; inside the Nazi-occupied countries. Alliance. [1942.] 940.53 S625

Stevens, Alda. Arms and the people. Harper. [1942.] 973t S844
A survey of the effects of the industrial boom on our social and economic life.

Taylor, George E. America in the new Pacific. Macmillan. 1942. 950 T241

Timperly, H. J. Japan: a world problem. Day. 1942. 952 T586j

Twomey, Arthur. Needle to the north. Houghton, Mifflin. 1942. 971.2t T974n
An expedition to Ungava and the Belcher Islands.

U. S. War Dept. The background of our war. Farrar & Rinehart. [1942.] 940.53 U58w

Wallace, Henry. The price of free world victory. Fischer. [1942.] 940.53 W189p
Historic address on the war aims of the United Nations delivered before the Free World Association in May, 1942.

Yugow, A. Russia's economic front for war and peace; an appraisal of the three five year plans. Harper. 1942. 947 I92r

Literature

Frost, Robert. A witness tree. Holt. [1942.]
Poems. 821 F9395wi

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More Books

The Bulletin of the Boston Public Library

OCTOBER, 1942

George Ticknor, Lover of Culture

By JORGE GUILLÉN

I

TICKNOR, lover of culture . . . And why Ticknor? Why recall here and now the figure of the illustrious Boston scholar? In the first place, for a personal motive. No one who, like the present grateful writer, has spent a number of hours in the splendid Ticknor Collection at the Boston Public Library, can help feeling an ever-increasing interest in this most perfect of bibliophiles. But his figure should be evoked not from motives of gratitude alone. As a bibliophile Ticknor was neither the reckless amateur nor the one-sided specialist so often found among collectors of rare books — books so rare indeed that their purchasers never read them. (Some of them do not even cut the leaves of their unbound items for fear of diminishing their commercial value.) Ticknor's erudition lies at the very center of a life consecrated, in the most literal sense of the word, to culture as part of a well-balanced whole, in which that culture constitutes a kind of serene religion.

Good faith and honesty were among Ticknor's distinguishing traits: good faith, honesty, and a sense of order that may seem too strict to the lovers of adventure, but which, as long as he lived, was always at the service of something higher than order; for his life, although outwardly formal and conventional, was quickened within by a passion for learning. This passion flowed, it is true, in a single channel, but it was for this reason no less profound. Ticknor is one of those men whose every action seems to have been planned in advance. As a matter of fact, his whole career is a record of projects carefully thought out and systematically executed through the exercise of a powerful will. This procedure gave form and unity to his Spanish studies, and to his life the character of a consistent whole. It is true that in the perspective of time this wholeness is enhanced; we, from afar, perceive in his life a well-defined course of

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conduct, from which, as it developed, there must have been many deviations. And yet, when we consider the long continuity of that course, we ask ourselves if that modest and distinguished man ever wasted a moment's time. From what we know of Ticknor, we sadly suspect that he never did.

Still, it would be a mistake to think of Ticknor as a recluse, or of his self-discipline as unduly severe. His plan of life included happiness as one of the duties of the citizens of the young United States. Nor will anyone today hold against him (despite the tragic complex so characteristic of our own times) that after eighty years (1791-1871) he could write at the beginning of his will: "In Boston, where I have lived a long and happy life."

II

THE unifying interest of that life was the pursuit and perfecting of his own culture and of that of other people. From childhood Ticknor was attracted to both classical and modern literature, and by taking advantage of all the means within his reach, he gradually became acquainted with the language and literature of Greece and Rome, of Germany and France, of Italy and Spain, to say nothing of his native English. His early education was directed by his father, and in its meticulous and fastidious character seems to have been almost prophetic of the role he was to play as a man. In 1803 he began the study of French with Mr. Francis Sales, who taught him also some Spanish. Another teacher gave him Greek lessons. From 1805-1807 he was at Dartmouth, his father's Alma Mater. There he read Horace. Later, in Boston, under the guidance of the Rev. John Sylvester Gardiner, the Rector of Trinity Church, he spent three years in intensifying his knowledge of Greek and Latin — three most important years for the youthful humanist, since it was during this period that his love for classical antiquity struck permanent roots.

In 1813, when both his tastes and his training seemed to point to a professorship as his manifest destiny, young Ticknor opened a law office. This proved to be a mistake, but one that was quickly corrected by the boy himself, who told his parents that he preferred books about the classics (with which they provided him lavishly) to books about the law. The office was closed and the decision reached that he should continue his humanistic studies. To do this satisfactorily, he would need to spend several years in Europe.

Ticknor made three journeys to the Old World — three long journeys much more for study than for recreation, but in which studying became the best of a well-organized recreation, thanks to the complex personality of the student. Ticknor had perhaps no greater gift than his talent as a tourist (in the best sense of the word). No one travelling

with his objectives could have set about his purpose more intelligently. That purpose was to discover the intellectual riches of the countries he visited. He knew where to look for what he wanted, and he started out with a well-planned itinerary and a valise full of letters of introduction. As his search was to include people as well as books, he visited libraries and salons with equal industry and perseverance, and if in his reading he communed chiefly with the authors of classical antiquity, his *viva voce* conversations were with contemporary authors of the very highest distinction. While abroad he made a veritable collection of celebrities, with many of whom his contact was not limited to a single visit. He lived on familiar terms with the most important personalities of the first half of the nineteenth century, and to tell what he saw and heard in England, Germany, Italy, and Spain, would form the most delightful series of European pen-pictures.

Young Ticknor was evidently not timid. He was urged on by a great ambition, namely, to rise to the highest intellectual level of his time. For a man of Ticknor's good breeding, this intellectual level was inseparable from decorum. As a matter of duty as well as of pleasure, he visited alike the poet, the politician, and the King in his palace; and herein consists no doubt his greatest success, that thanks to his own gifts and not to any illustrious forebears, he became acquainted with whatever lofty personages he wished to know. Meanwhile he read voraciously. His interest in both conversation and reading was tireless, and in these pursuits he was driven on solely by the desire to broaden his culture, the goal of which was a well-rounded humanism.

As a preparation for future projects, Ticknor spent the winter of 1814-1815 in Washington and in Virginia. He lived according to schedule: dined with President Madison at the White House, and spent several days with Jefferson at Monticello. On April 16, 1815, he sailed for Liverpool in company with a number of friends, among them Edward Everett, also destined to become famous. In London he called upon Lord Byron, who chatted affably with the twenty-three year old Bostonian and showed him his books. While they were talking a messenger brought in the news of Napoleon's defeat at Waterloo, which Byron was sorry to hear. This call was followed by other visits with the poet (whom he found sometimes alone and sometimes in the bosom of his family) at Byron's house or in his box at the opera. He chatted, dined, and went to walk with innumerable other people of whom the most famous was the chemist Sir Humphrey Davy. And all he did and saw and heard Ticknor wrote down in his diary.

In October, 1815, we find him in Weimar, where he and Everett called upon Goethe. (In Hanover he had already met Frau Kestner, the model of Werther's Charlotte.) But the chief objective of the young American on the Continent was Göttingen, at whose famous University

he devoted himself for the next twenty months to a strenuous course of study. Arising at five and going to bed at ten, he pored unceasingly over his books, which dealt with a great variety of subjects: Greek, Latin, German, Italian, Art, Natural History, the New Testament, and Metaphysics.

Almost two years later (May, 1817), having accomplished his self-imposed task, he set out for Paris, stopping on the way at Frankfort to see Friedrich von Schlegel. In Paris he met other Germans — August von Schlegel and Baron Humboldt — and many of the French personalities of most account: Madame de Stael, Benjamin Constant, Chateaubriand, and even General Lafayette. Of these Chateaubriand made the deepest impression upon him. By September Ticknor was in Italy. In Venice he fell in again with Lord Byron and could now talk with him upon a new subject: Goethe. Of all the Italian cities Rome pleased him most. His acquaintances there represented many different types of people and included Canova, Thorwaldsen, Niebuhr, several Bonapartes, Princess Borghese, and Pope Pius VII.

After living several months in Spain and Portugal — we shall return later to his experiences in these countries — Ticknor went back to England and thence, very soon, to Paris. Here he frequented the aristocratic circles, and knew among other personages, the Duchesse de Broglie and Prince Talleyrand. By the middle of January, 1819, he was again in London, where the hospitality of Lord Holland in particular gave him an opportunity to increase the number of his friends. We find him next in Scotland and on terms of friendly intimacy with Sir Walter Scott. Again in England, he visited Robert Southey and made a pilgrimage to Rydal Mount to see Wordsworth. Another pilgrimage was to Milton's London house, occupied at the moment by Hazlitt. Hazlitt, Hunt, and Lamb were members of a somewhat gay and tumultuous group that seemed to Ticknor rather a hodge-podge. And now, after an absence of four years, it was time for the wanderer to return home. Disembarking at New Bedford on June 6, 1819, and finding himself out of money, he asked the name of the richest man in town and from him borrowed enough to cover his immediate expenses. Ticknor had indeed learned to travel.

Ticknor's second visit to Europe began in June, 1835, and lasted until June, 1838. The traveller, now in his maturity and married, wished to renew the friendly relations he had entered into so easily as a boy, precisely because he was at that time a person of little importance, unencumbered by a distinguished personality. Since then sixteen years had elapsed, a period quite long enough for the young Ticknor to have been forgotten. His second journey, however, was a perfect continuation of the first. Lord Byron, it is true, was dead, but Ticknor could call upon his widow. He looked up many old friends, among them Lord Holland,

Southey, and Wordsworth, and made many new acquaintances, most of them society people. Crossing to the Continent, Mr. and Mrs. Ticknor stopped in Brussels and made an excursion to Waterloo. They paid homage to Goethe at his house in Weimar, now become a museum, and in November, 1835, settled in Dresden for a stay of several months. Here Ticknor cultivated the friendship of Tieck, at this time Germany's foremost writer, and attended his lectures on Shakespeare and on Dante. He was presented to the King of Saxony, and was invited to receptions at the Court and the Embassies. In Berlin he saw Humboldt again and met Savigny. After a brief sojourn in Paris, the Ticknors moved on to Vienna, where their time, though short, was long enough for a chat with Metternich. (French was the language used, and in French the diplomat said to his American visitors, "Je hais le mensonge.") Austria, Bavaria, Switzerland, Italy came next in their itinerary. Near Milan, Ticknor visited Manzoni; and later, introduced by a letter from Prince John of Saxony, was received in Florence by the Grand Duke of Tuscany. Count Alberti showed him his precious Tasso manuscripts, and what with palaces, museums, and libraries, Ticknor spent nine intensely busy months studying Italy past and present. Next, through the Tyrol and South Germany to Paris to stay for seven months (September, 1837-March, 1838). This time his conversations were with Guizot, Thierry, Montalembert, and Thiers; with Charles Nodier at the Arsenal library, with Lamartine, who paced up and down as he talked, and with Mérimée, who was a disappointment. He went down to the outskirts of the city to visit Chateaubriand in his retirement, and was present at a reception at the Tuileries. Finally, after a farewell look at England, where Carlyle was one of their new acquaintances, the Ticknors embarked for America on June 6, 1838. They had been gone exactly three years.

Ticknor would not have returned again to Europe had it not been for a motive more compelling than his mere personal pleasure, namely the purchase of books for the Boston Public Library. This time, at the age of sixty-five, he went in the role of civic-minded citizen. His absence was for thirteen months only (June, 1856-July, 1857); his itinerary included London, Brussels, Dresden, Berlin, Vienna, Verona, Rome, Naples, Florence, Turin, Paris, and London again. His new contacts were with Macaulay, Ranke, Count Cavour, de Tocqueville. In the summer of 1857, then, Ticknor's European experience came to an end — an experience which, although wide, was always within the limits of the strictly decorous, for his fastidious standards made bohemianism of any kind distasteful to him. Hence the severity with which, for example, he judges Paris. He condemns the Parisian theatre as most immoral and has only contempt for the type of French literature that he calls "popular." Among the popular writers he classes Paul de Kock and "the shameless woman who dresses like a man and calls herself George Sand." Victor Hugo and

Balzac are on the same list. Ticknor can manage to accept Lamartine, but Victor Hugo is beyond him. Even so, his collection of distinguished contemporaries is magnificent; the lists of cities visited and books handled are no less impressive.

To sum up: Ticknor's three journeys to Europe were a splendid basis for an erudition to which he added by tireless industry when at home in Boston, and of which the history of Spanish literature was the guiding theme.

III

THE reader cannot but ask himself why Ticknor, well grounded as he was in the humanities, both classical and modern, should have become a specialist in Spanish. When he first went to Europe, his desire for knowledge was very general. He wished above all to go to Germany, a country he had learned to know through Madame de Stael's famous book. His plans included also England, France, Italy, and possibly Greece, although he doubted that he should go so far afield. At this juncture, a circumstance arose that completely changed his destiny. This was the offer made him by Harvard College of a professorship in French, Spanish, and Belles Lettres.

It is obvious that none but a circumstance possessing essential values could have attracted a spirit as foresighted and prudent as Ticknor's. The one in question implied the study of the whole literary history of Spain, and so aroused the enthusiasm of the young humanist that he resolved from that time on to devote his life to research in the field of Spanish letters. He received the offer of the Harvard chair sometime in October, 1816, and on the ninth of November following, wrote to his father from Göttingen that he would accept it. This decision involved, of course, a change in his plans: he must visit Spain. But even the finger of destiny was powerless to affect with undue violence the course set for himself by the methodical New Englander. He was unwilling to interrupt the studies he had just begun, and it was not until a year and a half later that he first set foot on the Spanish Peninsula. Entering the country through Catalonia on April 30, 1818, he crossed the border at Junquera, and received there, so he writes, more affable treatment than had been given him at any other European frontier. This pleasant impression, however, was short-lived. No traveller could have arrived in a foreign country at a less propitious moment. Spain lay in ruins as a result of her struggle against the French, a struggle glorious in its heroism, but terrible in its material consequences, which at the time were aggravated by the blunders of the most inept government ever in power during the most shameful period of Spanish history.

Ticknor's consternation grew deeper and deeper as he travelled

George Ticknor at the Age of Seventy-Six
From an Engraving by H. W. Smith

over the desolate roads of Aragon and Castile, and lodged in the wretched inns along his route. His general dismay, however, was mitigated from time to time by his discovery of the true fiber and character of the Spanish people. At Saragossa he was lost in amazement that the city could have held out against Napoleon's troops: never could human nature have proved itself more heroic. Naturally, what most delighted him in Spain was the common people. "There is," he wrote, "more national character here, more originality and poetry in the popular manners and feelings, more force without barbarism and more civilization without corruption than I have found anywhere else." And on another occasion he says: "What seems mere fiction and romance in other countries is a matter of observation here." We must do Ticknor justice: as soon as he crossed the Pyrenees, although he was not unaware of the sad level to which Spain had sunk (the Spain of Ferdinand VII), he had also a penetrating perception of the quality of the Spanish spirit. Much of the Spain of Cervantes survived in the Spain that Ticknor knew, as witness the journey from Barcelona to Madrid of this first "Mr. Georgie" (as they were later to call George Borrow). He travelled — perforce — by coach and was thirteen days on the road; and during all this time he amused himself and his four companions (one of them the painter José Madrazo) by reading *Don Quixote* aloud to them. What happier auspices for the novice in Spanish studies than to succeed in transmitting to his fellow travellers the charm of this great book when he himself could hardly stammer the language of its author.

In Madrid Ticknor spent far more hours in work than in leisure. He had to devote every possible moment to the study of his new specialty. It was impossible — at least it was not easy — during this critical period to get acquainted with the most eminent Spaniards. As Ticknor recalls with sadness in the prologue of his *History of Spanish Literature,* Meléndez Valdés had just died, an exile in France; Quintana was still a prisoner in the castle of Pamplona; Martinez de la Rosa was "shut up in Penon [de Vélez]" on the Barbary coast; Moratin resided in Paris. Others were living with "little connection with each other, and were much shut out from the world around them." Ticknor cites no other names, not even that of Goya, the greatest Spaniard of the time. The man he saw most frequently and to whom he owed most during his four months in Madrid, was the Arabist, Don José Antonio Conde. As the latter had been a French sympathizer and had served the government of the invader, his situation was unpleasant, but he was not subjected to persecution. Poor, gentle, modest, and not at all practical, Conde was Ticknor's first guide into Spanish literature. Every day from twelve to four they read the Spanish classics together. He also assisted him in collecting the books he wanted. All these services of friendship the Bostonian was to commemorate in the following solemn and tender words: "I owe

him much, and though the grave has long since closed over my friend and his persecutors, it is still a pleasure to me to acknowledge obligations which I have never ceased to feel."

In his free hours Ticknor went everywhere and saw everything. He was delighted with the native dances, and the performances at the theatres interested him also — much more than the bullfights, naturally enough. He frequented social gatherings, and if he did not care much for the nobility, he was amused by the reception at the Royal Palace. More than anything else he enjoyed the Prado, the finest public promenade he had ever seen. He made the usual excursions to the Escurial, La Granja, and Segovia. By the Escurial he was profoundly impressed: "I felt," he writes, "that it was well for me to be there."

Leaving Madrid on the thirteenth of September, he travelled for the following month in Andalusia. At Cordova, owing either to good luck or to the constant acumen he displayed as a tourist, his letter of introduction was to the Duque de Rivas. With him and his brother, Don Angel, whose distinction as the famous duke of the Romantic period was still in the future, but who was then, as ever, a great Andalusian gentleman, he climbed up to the shrines in the near-by Sierra. Later on Ticknor expressed his admiration for Don Angel, whom he described as handsome, "brave as Caesar . . . very modest, simple, and elegant in his manners, and a pure Andalusian in the gayety of his temper," a fine horseman, a dexterous *picador,* and withal a poet of genius. In Malaga he renewed his acquaintance with the most striking woman of the Peninsula, the Countess of Teba. Words fail him to express his admiration for the future mother of the future Empress of the French. In Seville he was made free of two admirable institutions, the Columbine Library and the Archives of the Indies, the latter already well housed, and very well directed by Cean Bermudez.

He left Seville on October 18th. His next problem was to reach Lisbon. He chose the safest way, namely, to travel under the protection of a band of smugglers, as he would thus avoid the dangers of the highroads. For six days Ticknor journeyed in friendly intimacy with these men, keeping clear of the towns, eating under the trees, sleeping under the stars every night but one; in short, "living on a footing of perfect equality and good fellowship with people who are liable every day to be shot or hanged by the laws of their country. Yet for myself," he writes in conclusion, "I must needs say that I have seldom passed eight *(sic)* more interesting days." He considered this his greatest adventure.

Ticknor arrived in Lisbon on October 23rd and spent the following month in studying Portuguese and seeing the country. In late November he sailed for England. Before continuing his homeward journey, however, he made a trip to Paris in search of certain works in Spanish and Portuguese that he had been unable to find on the Peninsula. In Paris he had

the help of Leandro Fernandez de Moratin, whom he refers to as a "Spanish exile."

Young Ticknor was now oriented and engrossed in the pursuit of his true vocation — for the Chair at Harvard made no great demands upon his industry. Fundamentally serious and not merely formal in his outward bearing, he plunged without reserve into the almost unexplored immensity of Spanish literature. Curiously enough, he did not return to Spain on his two later trips to Europe. How could he thus separate the literary text from its source? In other words, how was it that his enthusiasm for the literature of Spain did not impel him to tread the soil from which it sprang? Was it because of a faintness of heart induced by memories of his Spanish journey in 1818? Doubtless it was due in part to a lack of adaptability — a rigidity that must have intensified as Ticknor grew older, and that had little kinship with the youthful understanding he had shown in his experience with the Andalusian smugglers. Whatever the cause, Ticknor, as a Spanish specialist, was from this time on only the purchaser, reader, and historian of old Spanish books.

The first period of this phase of Ticknor's life embraces the sixteen years of his teaching at Cambridge. Although offered him in 1816, he did not occupy the Smith Chair of Modern Languages and Belles Lettres until two months after his return from Europe in 1819. He gave his initial lecture on August tenth of that year, and continued to teach at Harvard until 1835, the date of his second journey to the Old World. He saw to it that Longfellow was appointed to succeed him, and it is to his influence that both Longfellow and Prescott owe their interest in Spanish. During this period, the results of his researches provided the material for his lectures. Later on they were to be embodied in his slowly and carefully composed *History of Spanish Literature*. For both lectures and *History* the creation of a Spanish library was imperative.

IV

AT this time the only way to become acquainted with the classics of Spanish Literature was to read them in the early editions; and the only way to get hold of these was through the expenditure of money and of persevering effort by the reader, who thus became, perforce, a bibliophile. In Ticknor's case, the gathering of rare books was neither an idle man's caprice nor one of several elegant hobbies: it was a fundamental necessity. He had to acquire books not only to find out about some forgotten minor author, but to read the works of even the most distinguished writers. To the task of forming his Spanish library the Boston scholar devoted fifty years.

The nest-egg of the collection was a prize won by George Ticknor at the age of twelve at the French school of Mr. Francis Sales in Boston.

This was a thin volume entitled *Galatee Pastorale imitee de Cervantes,* printed in Paris "Chez Guillaume, rue de l'Eperon, No. 13. An VII." Two years later his friend James Freeman Clarke presented him with a copy of *Don Quixote* published in Antwerp in 1672 — Ticknor's first rare book. After a lapse of twelve years Ticknor himself bought a second copy of the *Quixote.* He got it on April 29, 1818, and though a new book at the time (London and Paris, 1814) it has historic interest today as the text from which he read aloud to his travelling companions on his thirteen-day journey from Barcelona to Madrid.

It was during his stay in Madrid that, assisted by his friend Don José Antonio Conde, Ticknor began to acquire Spanish books on a large scale. He continued buying in the rest of the Peninsula, in London, and in Paris, where he had the advice of Don Leandro Moratin. From Boston his purchases in European markets were made with the help of friends, among them two United States ministers to the Court of Spain, Alexander Hill Everett (1825-1829) and Washington Irving (1842-1846). Ticknor was a master in the art of friendship. Another very active collaborator, this time in London, was Mr. Obadiah Rich, who had been consul in Spain. "With him," writes Ticknor, "I have been in communication many years and have received from him valuable contributions of books and manuscripts collected in Spain, England, and France for my library."

Among other important helpers, such as Dr. N. H. Julius in Hamburg, who translated the *History,* and the French bookseller Bosange, special mention must be made of Don Pascual de Gayangos. This Arabic scholar, an expert in Spanish bibliography, and well acquainted at the same time with England and the English language, was fitted as no one else to be the connecting link between the study of Spanish in Boston and Spanish erudition in Spain; and it seems little short of providential that on June 3, 1838, the American should have met at Lord Holland's (that great devotee of Lope de Vega) the Spaniard who could be most useful to him. Providence was mindful also of Prescott, upon whose recently published *History of Ferdinand and Isabella* (1837) Gayangos had published an article. And from 1838 on, writing now from Madrid and now from London, the Spanish bibliographer was in constant communication with the two friends, and acted both as their purveyor of books and adviser on Spanish history. He also lent them books of his own, which Ticknor sadly realized were not for sale. (He was eventually able to buy some of them.) From time to time Ticknor asked permission of Gayangos to pay him for his trouble, and sent him five hundred francs or ten pounds six . . .

What Ticknor particularly wanted, as he himself specifies, was "Books of Poetry" and "Books of Entertainment"; that is to say, literature of the imagination. Hence the truly literary character of his library in both printed books and manuscripts. "I have," he wrote, "the misfortune to be a collector of autographs" (autograph copies). In 1842

he had only a few of these, none of them very valuable except Lope de Vega's *La fuerza lastimosa.* But in 1845, by a magnificent stroke of luck, he was able to buy another autograph play by Lope, *El castigo sin venganza.* Beyond peradventure, the Boston collector knew how to buy. Mindful on a certain occasion of a possible drop in prices, he sent his agent only 500 francs; at the same time, however, he enumerated the books that were to be stricken from his list should the drop not occur (April 28, 1846). By following this procedure, he seldom lost anything of value. How much he must have regretted, in December, 1846, to have Gayangos himself come between him and the acquisition of the manuscript of *El Cantor de Mio Cid,* now in a safe-deposit box of the Bank of Spain in Madrid. Ticknor had a long memory for the rare codices he had seen. On April 30, 1850, he mentions having looked at the manuscript of the *Cancionero de Baena* in Madrid in 1818, and in Paris twenty years later.

Little by little, in common shipments, books kept on arriving from Spain for Ticknor and for Prescott, who bore, share and share alike, the expenses of transportation. The creation of the library was a long and arduous enterprise, and one that required both patience and firmness of purpose. To get his copy of Juan del Encina's *Cancionero* from across the sea Ticknor had to make repeated requests. His eagerness increased as long as he was writing the *History of Spanish Literature;* in 1850, after its publication, his fever began to abate. By that time he had assembled the greater part of his collection, but he continued to buy because he liked to, as a matter of habit, and because the new editions of the *History* kept him on the alert. He could not work without referring to the original texts: that was his fate and is our good fortune. Many of his books were associated with memories of his travels, for he bought Spanish books wherever he went and never forgot the circumstances of the purchase. The very rare *Peregrino Indiano* by Antonio Saavedra de Guzman (Madrid, 1599) was to recall to him later happy moments of his stay in Rome.

Many a Spanish library became poorer because of its contribution to the Boston collection. "From the library of the Trinitarians in Granada," reads a manuscript annotation in Gonzalez de Salas's *Nueva Idea de la Tragedia Antigua* (Madrid, 1633). Sometimes it is the book-plate only that indicates the source of the book: several volumes, for example, carry the ex-libris of Dr. Joseph Nicolas Azara, among them Father Gaspar Sala's contemporary account of the wars in Catalonia: *Epitome de los principios y progresos de las guerras de Cataluna en los anos 1640 y 1641* (Barcelona, 1641). Some items recall the name of more than one owner. Such is *El Desengano de celos* by Bartolomé Lopez de Enciso (Madrid, 1586) which, once in the private library of Don Fernando de Henao, passed later to the ownership of the great eighteenth-century bibliographer, Cerda y Rico. A number of books are from the library of the Marqués de Santa Cruz.

English bibliophiles are represented too. More than one title-page bears the name of Robert Southey, written in his small and tidy script, and with his autograph, a date: 1800, in *La Restauracion de Espana* by Christoval de Mesa (Madrid, 1607), and the same date in *La Flor de Apolo* by Captain Don Miguel de Barrios (Brussels, 1665); 1801, 1805 on others . . . To Southey belonged (dated London, 1806) the *Qvestion de Amor y Carcel de Amor,* "En Anvers, En casa de Philippo Nucio, a la ensena de las dos Cigüenas, M.D.LXXVI." And Southey's, too, was a Juan de Mena, 1540, not dated until 1832. Another important English collector represented is J. R. Chorley, the Lope specialist. Ticknor had met him in London in 1857 and held him in high esteem. A few rare volumes now in Boston were once his, for instance, the *Processo de Cartas de Amores que entre dos amantes pasaron,* Venice, 1553. One of the books of the Ticknor Collection — a slender volume of little intrinsic value — cannot be fingered without emotion by anyone who knows the places to which it alludes. This is a Spanish translation of Machiavelli's *Il Principe,* which had belonged to J. J. Appleton, an American diplomat, and later fell into the hands of D. L. Child. It was Child who preserved in its pages a separate leaf containing an "Oracion a Maria Santisima" with "40 dias de indulgencia concedida por el Obispo de Cadiz." On the back is written: "Cementerio de San Fernando, Isla de Leon, September, 1823." It is this note that stirs the imagination today — this evocation of the exquisite Andalusian city of San Fernando, perhaps the most elegant (and praise can no farther go) of all those that dot the heavenly Coast of Cadiz. What an aura of life breathes from these books of Ticknor's — books desired, sought, found, bought, and enjoyed by a great reader!

Ticknor assembled in all 3907 volumes, 32 of them in manuscript. To judge the importance of his collection we must bear in mind the quality of the separate items, their intrinsic value, fine condition, and bibliographical rarity. Today the library is much larger. It has been increased by acquisitions bought with money willed by Ticknor to the Public Library of Boston, and with other funds belonging to the Library. The Ticknor Collection comprises at this date 8000 volumes. The most recent addition to it is a *Celestina,* which a manuscript annotation assigns to Seville, "anno 1502." On this assumption, it is an impression of extraordinary value: the third edition of the *Celestina,* already increased to twenty-one acts.

The Ticknor Collection, in its original editions, possesses and safeguards the basic repertory of Spanish literature, supplemented by other items of great interest. In its entirety, the collection is a marvel. The most important works are kept in the Treasure Room, a name which in its Spanish form — Sala del Tesoro — is perhaps more evocative of what the room really is: the setting of a fairy-tale. The lover of poetry can browse here in a "flourie field" of the most exquisite abundance. Space

fails us here to describe that abundance, we can only praise it. Can even one of the sixteenth- or seventeenth-century poets be missing? We doubt it. The famous stand side by side with the obscure, from the Garcilaso of 1543 and the edition annotated by Herrera in 1580 (with manuscript notes by Tamayo y Vargas, but without Herrera's autograph, which Ticknor believed it to have), to the *Gigantomachia* of the unknown Manuel de Gallegos (an excellent imitation of Gongora printed in Lisbon in 1628), neither read nor cited by anyone before Ticknor. It is hard to make a summary that does justice to the collection, nor can the catalogue, published in 1879, any longer serve as such. What should be exhibited in the show-case for the pleasure of the visitor? A book with a history, perhaps? (For example, the copy of the *Cancionero general* printed in Antwerp in 1557 by Martin Nucio and censored by the Inquisitor Dr. Francisco Sobrino, whose own hand struck out the words to be deleted). We really do not know what to suggest unless it be one of the very humble items such, for instance, as the ballad entitled *Don Pedro Salinas: Nuevo y curioso romance* (Madrid, 1755); or perhaps some one of those chapbooks printed in Valladolid: the *Relacion de la Baraja,* Imprenta de Santarén, 1838; or the *Breve relacion de la tragica historia de Pablo y Virginia,* from the press of Don Julian Pastor. We can but leave the choice to each one's nostalgic memory, to chance, or to some other personal circumstance. Why should anyone prefer a chapbook to an incunable? Yet Ticknor himself must have had his instinctive favorites among the volumes of his library.

V

SENSIBILITY, enthusiasm, and good judgment — these are the qualities that Ticknor brought to the writing of the *History of Spanish Literature.* The bibliophile generally loses himself in a mass of detail; the specialist seldom sees beyond his own small enclosure. Ticknor could be satisfied only to write a history of literature of much more comprehensive character than those of his few predecessors: Father Lampillas, Father Andrés, Bouterweck, Sismondi, Puibusque, and Gil y Zarate . . . There had been many manuals of Spanish literature, each one a repetition of its forerunner. Ticknor came upon the scene with the impetuosity and the limitations of the heroic age of the pioneers. The venerable *History of Spanish Literature* is above everything else a first-hand piece of work. The authors mentioned in the edition of 1849 are those of the books, many of them annotated, that the Boston scholar had gradually collected in his Park Street residence. These volumes are a guarantee of the honesty with which his *History* was written. The portrait of Sir Walter Scott, which, like a presiding angel, hangs upon the library wall, is its symbol.

Ticknor's activities did not end with the publication of his book.

That great task accomplished, he was able to enter more fully into the intellectual and social life of his beloved Boston (to be absent from home had always seemed to him a kind of exile), and from 1850 on he took an active part in fostering the intellectual interests of his native city. Collector of rare books though he was, he believed strongly in public education, that is, in education as both a right and a duty of the community, and he now applied his newly liberated energies to the founding and organization of a great public library. Helped onward by the coöperation of other civic-minded citizens (notably of his friend Edward Everett), the undertaking prospered, and on May 24, 1852, the first Board of Trustees of the Boston Public Library was elected. Ticknor, particularly, insisted that the institution should be popular in character, and to that end a circulating department was created. To the mind of this man who possessed so many bibliographical treasures, the primary function of a public library was to increase the contact between citizen and book.

Ticknor had come full circle: the author of the *History of Spanish Literature* had become the American citizen. With the thought of his country uppermost, he embarked a third time for Europe, where his principal errand was to get books of interest to the New England reader. This, however, did not mean giving up the search for Spanish books, an occupation that he never abandoned. All through the Civil War, and in spite of the increasing infirmities of old age, Ticknor kept up his correspondence with Gayangos, and, although his references to himself grew more and more plaintive, continued to send him lists of books to be bought. On one of them, dated November 10, 1865, we find the *Cantares Gallegos* of Rosalia de Castro, "much recommended to me by my old Quaker friend, B. Wiffen." His major purchases at this time were reprints of the Spanish classics, already beginning to be brought out in Spain.

With deep melancholy, felt rather than expressed in a letter written in 1867, he recalled his visit to Seville "half a century ago" and the delightful hours spent in the Indian Archives with Cean Bermudez. One matter of biography excites his curiosity: Villamediana's love affair with Queen Elizabeth (wife of Philip IV). In several letters he asks Gayangos for information on this episode. His expressions of gratitude to his old friend, always very warm, grow more and more affectionate, as if the day on which he was writing might be his last. "Commend me," he says, "to all who love Spain and Spaniards and Spanish."

The fall of Isabel in 1868 filled Ticknor with anxiety. Ever since his visit to Spain in 1818, every year had seemed like the prelude to fifty years of revolution, and now the outlook was the same, "with darkness beyond." On November 17, 1869, he writes: "What is going to happen? The Spain that I visited and where I was so happy half a century ago has ceased to exist." Ticknor feels that the end is near, and makes ready to die. "I remember gratefully," he writes again, and for the last time to

Gayangos, "how much you have done for me for thirty years, and I am grieved that the connection that has always given me so much joy should come to an end. But there is no alternative." And he feels as if he were saying goodbye to life itself when he asks his friend to cancel all subscriptions and to send no more books. A simple request, but how moving. To lose his book-collector's connection with Spain is, for this fervent lover of letters, to lose contact with the world. "It grieves me much to say it and to do it . . ." Feeling that his health is growing rapidly worse, he begs Gayangos to answer soon. On April 4, 1870, he wrote the final letter of this long correspondence; it has to do with his last outstanding accounts and ends with these words: "But you will forgive me, and thus increase my gratitude for all your goodness; you may be sure I shall never forget it."

To Ticknor our profound gratitude — for his example, his accomplishment, his Spanish books; in a word, for a life whose single purpose was the service of culture. He was an ardent admirer of Europe and a lover of her deeply-rooted cultural tradition. He could find no better way to serve his own country than to make her, in what measure he might, a participant in the stream of occidental culture which he believed to be her natural heritage.

A Note on Sr. Jorge Guillén

WE are happy to publish in this issue an essay on George Ticknor by Sr. Jorge Guillén, the eminent Spanish poet, who is now Professor of Spanish Literature at Wellesley College. Sr. Guillén wrote his study in his native language; the English translation is the work of Miss Caroline B. Bourland, Professor Emeritus of Spanish Literature at Smith College.

Sr. Guillén has had a distinguished teaching career. Born in Valladolid in 1893, he was educated at the Universities of Granada and Madrid and in Switzerland, and his first teaching was done, from 1917 until 1923, as Reader in Spanish Literature at the Sorbonne. From 1929 until 1931 he served in the same capacity at Oxford. In Spain he first taught at the University of Murcia and then, after his return from Oxford, was Professor of Literature at the University of Seville. His travels as a lecturer have taken him to Germany and to Rumania. He has been living in this country since 1938.

Cántico, Sr. Guillén's only volume of poems, was first published in 1928. A second augmented edition appeared in 1936, and, as we understand, a new and still further enlarged edition is soon to appear. He is the author of a Spanish translation of Paul Valéry's *Cimetière Marin,* and has also translated verse by Jules Supervielle and prose by Paul Claudel. Among his scholarly works are a biographical and critical study of Cienfuegos; an annotated edition of Luis de Léon's *Cantar de los Cantares;* and contributions to numerous magazines and newspapers.

For the following brief appreciation of Sr. Guillén's poetry and his position in contemporary Spanish literature we wish to thank Miss Bourland.

JORGE GUILLÉN stands high, if not first in the brilliant group of contemporary poets (Garcia Lorca, Rafael Alberti, Pedro Salinas, Dámaso Alonso, and others) to whom we owe the remarkable flowering of lyricism in twentieth-century Spain — a poetic renascence in which the cult of Góngora is a characteristic feature.

Guillén has felt but slightly the influence of any precursors or contemporaries in his own tongue. His thesis for the doctorate is entitled *Notes for an Edition of Góngora,* and he harks back, if you will, to this poet in his frequent use of metaphor, his interest in the renovation of the vocabulary and imagery of poetry, and in his search for perfection. He indubitably shares with him also the questionable virtue of obscurity. But Guillén's metaphors are structural, not merely ornamental, as they so often are in Góngora, while the chiseled precision of his style and his economy of words are the very antithesis of the exuberance and ornate lavishness of this seventeenth-century ancestor in the poetic line.

In 1916 or thereabouts, in common with other poets of his time, Guillén came within the sphere of influence of Juan Ramón Jiménez, a poet of great gifts, who gave a new orientation to modern Spanish poetry and became the recognized master of the younger generation of lyricists. An important motive in the creative life of Jiménez was to arrive at an ideal concept of the pure essence of poetry. This search came to be one of the esthetic goals of many

of Guillén's contemporaries, and is a "fundamental motivation in the creative existence" of Guillén himself. But although the problem was of the most vital concern to both the older and the younger poet, temperamental differences between them lead, inevitably, to divergent definitions. To Juan Ramón, who is always at the center of his poetic creation, and to Guillén, whose attitude is rather one of detachment, "pure poetry" could not mean the same thing.

More than by any other one person, Guillén has been influenced by Paul Valéry, his friend, whose feelings are akin to his own, and to whom the concept of pure poetry has been attached. This concept, as has already been observed, is vital in the creative life of Guillén. We need not speculate about what it means to him, for he has told us. "Pure poetry," he says, "is all that remains when all that is not poetry has been eliminated." For him, however, the word "pure" should not be interpreted in its rigidly chemical meaning, as it has been by the "creationist" poets. In the same sense Guillén will have no truck with "pure poetry," but declares himself "positively on the side of compound poetry, complex poetry; of the poem that contains poetry and other human things." In short, he concludes humorously, poetry for him should be "fairly pure, but not too pure." In other words, Guillén believes that the poet should pipe not to the sensual ear alone, but also to the spirit. For this reason, despite the elimination — in the interests of poetic purity — of articles, prepositions, verbs, and the like, Guillén's poetry has not only an austere and classic elegance, but intensity and warmth of feeling. It is also necessarily concentrated, and often difficult to understand.

In its content, all nature is Guillén's province — and Man in nature: the sea, the mountains, the trees, the flowers, and the birds; the stars, the thunderstorm, the wind, and the reminiscent moon; the dazzling brightness of the Andalusian sun, the clouds, the play of light and shadow, the very sky and its spaces. Even inanimate nature — an object like a chair or a table — is not to him a mere collection of planes and angles: an armchair evokes a flood of memories that sweeps over him like a tide which, rising higher and higher, becomes motionless, and eternalizes time in the instant. A table, "always sylvestrian," recalls the forest and the long slow growth of the walnut tree from which it is made.

Much has been written on the poetry of Jorge Guillén. Both form and content of his verse have been the subject of numerous articles, and recently of an entire volume entitled *The Poems of Jorge Guillén,* by Frances Avery Pleak (Princeton, 1942). To this excellent study the writer of these notes is greatly indebted, and would refer those interested in the discussion of this most original poet. Suffice it to say here that poems of his have been translated into English, German, French, and Italian, and that his influence upon the rising generation of poets is great.

CAROLINE B. BOURLAND

Exhibitions from the Wiggin Collection

Frederick Landseer Maur Griggs

FREDERICK LANDSEER MAUR GRIGGS was born at Hitchin, Hertfordshire, on October 30, 1876. His mother was an accomplished musician, a poet, and a great lover of the arts. Since he was so fortunate in his early education and cultural background, it is no wonder that Griggs should have shown unusual talent. The interest shown in him by Francis Latchmore, connoisseur and naturalist, also did much to help form a taste for beauty and a fondness for his ancient surroundings — its landscape and Gothic architecture.

Griggs was a young man of twenty-three when he completed two years of study with Charles Edward Mallows, and it is said that he was sometimes associated with him on architectural work. Among others Joseph Pennell, after seeing examples of his work, advised him to take up etching, and it was not long before he was embarked upon a career which favored his desire for more congenial and creative work. Until his first plates appeared he studied the out-of-doors and also spent a long period on illustrations for books, many on historical subjects. It was necessary to travel widely to gather material for these, which enabled him to learn the history of his architectural subjects.

The art of engraving was always of great interest to Griggs, and access to several collections of old and modern masters gave him the desire to put his ideas upon copper. After much experimenting and study to equip himself with the necessary technical knowledge, his first published plates appeared in 1912, at a time when he could free himself from commissioned work and follow the dictates of his own choice. That he was a dreamer is evidenced by the fact that out of the first thirty-eight plates published, only thirteen represent existing scenes. In the superb impressions chosen from the Albert H. Wiggin Collection for exhibition this month, the artist gives us something beyond an appeal to the eye — he has given us of his spiritual self. Mr. Russell George Alexander in his review of Griggs's work states: "We may make our own interpretations of the inner meaning of these prints according to our preconceptions and emotions: of the artist's own there seems no doubt."

From the very beginning of his career Griggs was interested by the beauty and significance of Gothic art. His thorough training in the revival and practice of craftsmanship and his intuitive talent place him among the elect of contemporary etching. His plates are few; but without exception they possess a massive dignity and rare pictorial conception due to originality, deep feeling, and linear precision. We may find influences of Samuel Palmer or Hollar in Griggs's early work, but they served only as technical guides and had no direct bearing on his creative spirit.

A number of plates sprang wholly from Griggs's imagination; these are devoted to Gothic monuments of medieval England. Mr. Malcolm Salaman writes: "This is the England of his dreams, his ideals and his love, England as, with the eyes of his soul, he pictures her to have been before the Reformation and Henry VIII did their devastating work among the religious houses and, as Mr. Griggs believes, robbed the land and the people of so

much beauty, grace, and goodness, long, of course, before men even dreamt of the Renaissance or the Industrial Revolution, the effects of which the artist equally deplores."

Some of his best and most distinctive work belongs to the group of imaginative plates, whose fine quality places them among the outstanding prints of our time. Griggs was a slow, methodical craftsman, and several of his plates appeared in various states as they progressed through changes and additions. Some of these plates took from four to ten years to complete before the artist was willing to pronounce a definitive state. Among these are such achievements as "The Ford," begun in 1915 and finished in 1924; "The Cresset" (1915), which five years later appeared considerably changed and cut down; "The Pool" (1915), which was published with many alterations as "Linn Bridge," after seven years of further study; "The Quay," "The Palace," and "St. Botolph's Bridge" (1916-1917); "The Minster" (1918-1924), and several others, including the unfinished "Sarras." In these inventions of early English or Norman architecture, he conveys the spirit and meaning of all that is noble. These are plates to study imaginatively. One eminent critic has expressed his reaction as follows: "The artist's poetry persuades us that under those gabled roofs human stories were actually lived, though the parish histories may never record them."

Griggs has also given us with visual sensitivity fine records of Gothic buildings which have survived in England, views of such remains of earlier ages as might still be found today, or at least until yesterday. Griggs shows these subjects as still beautiful regardless of time's ravages, and they recall even now the period of Shakespeare and Milton. The same high quality can be found in his landscapes and in the scenes drawn from reality. Both the smaller plates, which combine the pastoral with the religious spirit, and the larger ones, whose church towers are so subtly suggestive of the character of the places portrayed, are always essentially England in their country peace and quiet.

Studying the prints in this exhibition, we find Griggs's interpretations on copper full of meaning, not only as statements of medieval England, but as expressions in retrospect of what was glory and is now history. In some of his scenes he has attempted to give us the views of the sixteenth century before the changes and great devastations, in others, things which at first survived, but have been largely destroyed. The architect and the historian as well as the print-lover will appreciate these prints, which is something more than is usual in architectural etchings. Griggs's work is a combination of architectural knowledge, a working intimacy with building, creative artistry, technical skill, and a great love of beauty.

Of further interest in this month's exhibition is a group of engravings chosen from the Tosti Collection, recently transferred from the Rare Book Department. These are selected from the work of Robert Nanteuil (1623-1678), Pierre Drevet (1664-1739), and Gerard Edelinck (1649-1707), famous engravers of the seventeenth and eighteenth centuries.

ARTHUR W. HEINTZELMAN

Good News from Quebec

WHEN Wolfe led his men up the narrow defile to the Plains of Abraham and defeated the French army that rushed to meet him, Quebec was virtually in English hands. The city itself surrendered on the 18th of September 1759, five days after the general's landing, and the Articles of Capitulation were agreed to at once. The military commanders, however, knew the remnants of the enemy had intrenched themselves at Montreal and foresaw that a severe winter campaign was still ahead.

The Library has long had a number of Anglo-French documents — both originals and early transcripts — and has now added to this material a two-page letter written by a British officer the day after the surrender. Unlike the published journals of John Knox and Malcolm Fraser, it presents an optimistic view of the English position, stressing the wealth of the countryside and the coöperation of the inhabitants. The writer, Sir Blakiston Conyers, was the descendant of an impoverished Durham family, his father, the fifth baronet, being also the village glazier at Chester-le-street. Young Conyers was placed in the naval service when still a boy and by 1759 had become a captain in the Royal Marines. There is nothing in the present letter to suggest the identity of the "Dear Sir" he is addressing, but he is at such pains to speak confidently of his health and spirits that he was probably reassuring some member of his family. He writes:

"I now have the Pleasure to acquaint You that we have took the Town, and that the French Regulars and Merchants are already Embarcked on board our Transports in order to be sent to old france, not to act against his Britanick Majesty for three years, they march'd out of the Town with the Honours of War, as to any other Articles of the Capitulation we are as Yett strangers, But I imagine you will soon see them in the Gazette.

"I wrote to you on the 13th instant the Day the Engagement hapen'd, A Day that must for Ever be memorable to Genll Wolfe and the British Arms, he certainly with A very small Army Surmounted many Difficulties, and at last entirely Defeated the French Army that was above double his Number, But Poor Man was at last Kill'd in the field to the very great greif of the whole army — as was also Genll Montcalm, the french Genll, the Canadians are coming in Every Hour, and Surrendring themselves Prisoners, that I hope before we leave this Country we shall be masters of the whole, we did long before we took the Town Destroy great Part of the Country, But not without taking Every step to bring them into our Interest, But in vain, that nothing But the Deceased Genll and the force of Arms could bring them to what they now are, as to the Country it is as Plentiful and as Popolous as Any Part of Britain I Ever Yett Saw.

"I do assure you that the troops here have gone thro as much fatigue as men Could Possibly Do, I can tell you that I've not had my cloths of[f] these Eleven weeks, But to change my shirt. and yett am as well and in as Good spirits as if I was at Durham, and I think the whole Army much the Same."

In 1767, Captain Conyers succeeded to the baronetcy and through the efforts of his mother's family, the Blakistons, was appointed collector of the port of Newcastle. Burke, who wrote a melancholy sketch of both lines in his *Vicissitudes of Families,* says he acquired a considerable fortune at this post before his death in 1791 — all of which was squandered by his heir in "scenes of the lowest dissipation." **E. L. A.**

Ten Books

A Wreath for Europa. By Paul Tabori. Washburn. 1942. 336 pp.

"Europe is finished," an American told Paul Tabori, as they watched London blazing in the great fire raid, and an English spectator added, "Well, she had only herself to blame." The present volume is a journalist's epitaph on the new Atlantis. A "good European" himself, Mr. Tabori first left his native Hungary for Switzerland in one of the famous "Children's Trains." A café companion sent him to teach English to the factory workers at Roubaix; he unloaded cargo on the great docks of Antwerp and Hamburg; and earned his university tuition at a Berlin night-club — bizarre experiences which appear to have been more fruitful than the "arranged" interviews of his successful years. Writing with forgivable hindsight, he remembers France as a country where the politicians "played musical chairs" and the soldiers marched "without audacity and without laughter." Even in the Weimar Republic, rich with the work of Mann and Remarque and the brilliant theater of Max Reinhardt, he saw the beginnings of "the long nightmare." Hate devoured his own country, so that it had become a "glass prison," Spain was parched for blood, and fertile Belgium longed only for peace. Conscious of these warring currents, Mr. Tabori sat in the Florian at Venice, watching the Italians fleece their Axis partners; swam on the bare Dutch coast; and even visited the Balkans to dispel his own prejudices against the Croats and Rumanians. His translations into Hungarian brought him into contact with Joyce, Huxley, Selma Lagerlöf, and Knut Hamsun, all of whom he quotes, but his brief portraits of the prominent Belgian, Swiss, and Slavic novelists introduce new personalities to his American readers. (*E. L. A.*)

How War Came. By Forrest Davis and Ernest K. Lindley. Simon & Schuster. 1942. 342 pp.

This inside account of consultations, diplomatic exchanges, and policy fluctuations in the State Department opens with the attack on Pearl Harbor and Secretary Hull's outraged dismissal of the Japanese envoys, and then traces the events from the fall of France to the United States's entrance into the war. The reader is given intimate glimpses of the President at work and the spontaneous reactions, as well as official acts, of Secretary Hull and other members of the Cabinet. For example, the authors offer a "hitherto untold chapter of Anglo-American relations" which culminated in the President's deal with Churchill, exchanging bases for destroyers — a transaction which Mr. Roosevelt himself compared in importance to the Louisiana Purchase. Similarly they record the meeting of the President and Mr. Churchill in the "Newfoundland bight," and discuss the terms of the Atlantic Charter. Through the infinite complexity of the situation, three main lines of development appear: the gradual defection of Vichy and the separation of the Free French forces; the pacts of Germany and Japan with Soviet Russia and the latter's emergence as a belligerent; and the dallying negotiations, involving sixty meetings, between Ambassador Nomura and Secretary Hull, while Japan was establishing training centers on Hainan and Formosa and plotting to descend on Southeastern Asia and the Dutch East Indies. (*M. M.*)

Last Train from Berlin. By Howard K. Smith. Knopf. 1942. 359 pp.

Mr. Smith almost literally caught the last train from Berlin; a few hours after he crossed the Swiss border Germany declared war on America, and his colleagues in the United Press and other foreign news agencies were interned. His book is the only detailed record of the sweeping changes which have taken place inside the Reich since the beginning of the Russian war; it is fortunate that it is so good — almost as good, in fact, as the classic *Berlin Diary*. As a Rhodes Scholar with two years of special study and Labour Club work besides several trips to Germany, he was unusually well equipped to ap-

preciate the deep social degeneration which he witnessed; and a dreary spectacle it is. In five months the whole supply situation — clothing, food, cigarettes — went into a tailspin. Prices correspondingly rose. Production in the arms industries dropped off sharply in the summer of 1941; and the problem of rail transport became acute, owing to the destruction of locomotives. Russia's failure to surrender on schedule resulted in impaired efficiency on the part of the workers and general discouragement among the public, and morale was ruined by the fatal error of the Propaganda Ministry in announcing the annihilation of the Russian Army last October. Now the Germans go on fighting mainly because they dare not stop. The whole volume is written with humor and perspective as well as a deep understanding which makes outsiders feel with startling vividness what a shoddy thing life in Germany must be today. (*H. McC.*)

Men of Chaos. By Hermann Rauschning. Putnam. 1942. 341 pp.

As in his earlier book, *The Voice of Destruction,* the former President of the Danzig Senate records his own conversations with Nazi leaders and officials, reconstructed from notes and memory. He diagnoses opportunism rather than militarism as the common denominator in the Nazi ranks. Officials feared for their jobs, the more able diplomats and industrialists for their influence or their life work, and in many cases accepted National Socialism as the lesser evil. Herr Rauschning presents his portraits in five groups. The first, "The Whippers-In of the Revolution," includes the men most in the public eye. The most piquant is that of Himmler, the nondescript ex-poultry farmer, who believes in a noiseless revolution effected through corruption and the functioning of a permanent coup d'état. For Goebbels, the cynical intellectual, the revolution promises no utopia, but "the intoxicating struggle for power." Hess, at bottom a pro-English pacifist; Goering, the pompous *bon vivant,* Anglophile, and protector of Jews until the war; the less known Minister of the Interior Frick; and the fanatic young Forster, "Hitler's Benjamin," sent to rule Danzig, make a varied procession. In the group designated as "Revolutionists against the Grain" are Schacht, Hugenberg, and von Papen, "the most hated of men," to whom Hindenburg left a documentary testament with the advice to get rid of Hitler. Von Neurath and von Bülow among the more conservative diplomats, Rosenberg and von Ribbentrop among the new, and Thyssen among the disillusioned industrialists are only a few of the forceful delineations. (*M. M.*)

The Black Book of Poland. Putnam. 1942. 615 pp.

Prepared by the Polish Ministry of Information, this collection of documents (both printed and photographic) presents an unvarnished account of "German barbarism from the close of the war in Poland . . . until the end of June 1941." Offered without comment, it consists largely of the report of Miss Baker-Beall, an English resident at Bydgoszcz, quotations from the Vatican broadcasts, and telling excerpts from the German press. The editors feel that "after the war is over, this testimonial of unspeakable barbarity will stand as a monument of accusation." With cold-blooded brutality, the conquerors arrested, tortured, and executed the civilian population, condemning them upon the slightest provocation. Wholesale starvation, justified by the tag "a lower race needs less food." mass murders and reprisals, the deportation of Polish youth, all convince observers that the Germans intend "the biological extermination of the nation." Western Poland, "incorporated" into the Reich, has been cleared for German colonization, though suitable "pioneers" are slow in coming; but the "Government General," crowded with the surviving Poles and economically barren, can be nothing but a reservoir of "slave-labor." Details of the forced migrations of 1939-40, the attempt to create a Jewish "reservation" at Lubin, and the walling off of the ghettos, all appear in these accounts. The persecution of the Jews seems to have been equalled only by the treatment accorded the Catholic clergy — and the Polish intellectuals

who might keep the national culture alive. The Polish press has disappeared; libraries, museums, and historic monuments have been destroyed; academies and scientific institutions disbanded; and even grammar schools prohibited. Yet after two years of this systematic humiliation and oppression, Germany is still forced to earmark twelve divisions "solely for the purposes of keeping down Polish resistance." (*E. L. A.*)

The Riddle of the State Department. By Robert Bendiner. Farrar & Rinehart. 1942. 231 pp.

THERE is probably no part of the government whose workings are so mysterious to the people at large as the State Department; and this mystery has of late given rise to a widespread feeling of disquiet. Making every allowance for the need of discretion, it is still difficult for the ordinary man to understand why negotiations with Japan and the Axis dragged on for years in the face of abundant warning of trouble to come; why so many American consuls have been permitted to follow their personal prejudices in refusing visas to European refugees from fascism; or why there was such a violent official reaction to Admiral Muselier's seizure of St. Pierre and Miquelon. On several occasions the Department's principles have obviously been at odds with those of President Roosevelt; yet he not only retains it but frequently gives way to it. Mr. Bendiner's book should do a good deal to clear up the general bewilderment. His analysis of the State Department's main lines of policy, its internal organization, its personnel, and its relations with the President is also a most interesting case study in practical politics. He has no patience with the Department's long-continued attempt to play the game of eighteenth-century diplomacy; he finds many of its officers reactionary, its setup unwieldy, its ideas archaic. On the other hand, his personal portraits are scrupulously fair; he understands its peculiar position between the President and the country; and he does not minimize the obstacles presented by a sluggish Congress and popular indifference. (*H. McC.*)

Argentina. By John W. White. Viking. 1942. 366 pp.

COMING at an opportune time, this "life story of a nation" does much to explain Argentina's ambiguous position in the present war. Mr. White, the Latin-American correspondent for the New York *Times,* says frankly that only through the friendship of this key member can we hold the allegiance of Pan-America, and that it must be gained economically rather than politically. Appalled at the misdirected efforts of the "good neighbor policy," he hopes that an accurate and fair account of this potentially great country will dispel some of the northern ignorance and condescension. He describes the land itself, with its vast pastoral and agricultural wealth; the predominantly white population, closer to the cultural life of Paris and Madrid than that of New York; the ruthless exploitation of the Spanish rule; and the fifty years of barbaric civil war. The figures of its successive political leaders — San Martin, the liberator, Rosas, the first of the unprincipled dictators, and Irigoyen, the mystical democrat — all explain the country's fluctuations between democracy and conservatism. The author points out that it was England, who first "sold" the slogan "Buy from those who buy from us" and arranged the first bilateral trade pact, the Roca-Runciman treaty of 1933. With her economy channelled in one direction, Argentina was forced to negotiate other similar agreements, returning to a free trade policy only with the Buenos Aires agreement of 1941. In a final plea, Mr. White urges this country to sacrifice the interests of the western cattlemen and to allow the importation of chilled beef. In this way, he believes, much of the present resentment against the "Colossus of the North" will be dissipated and Argentina will lose her sympathy for Fascism at home and the New Order abroad. (*E. L. A.*)

The Economic Novel in America. By Walter Fuller Taylor. University of North Carolina. 1942. 378 pp.

THE purpose of this detailed historical survey is to discover exactly how American novelists of 1870–1900 were

affected by the impact of industrialism. Was their talent crushed by the advancing Machine? did they yield without a protest to a crass "bourgeois ideology"? or did they attempt by an uneasy compromise to reconcile their art and their Americanism? Reviewing not only the innumerable propagandist writers of the period but those of major rank, the author concludes that the post-Civil War novelist has been unjustly condemned by such modern critics as Brooks, Josephson, and even Parrington. Mark Twain, for instance, has been labelled "the spokesman of the Philistine majority"; yet it was his caustic novel which gave to this era the name of "the Gilded Age," with all its connotations of sham magnificence. With Hamlin Garland economic reform and the plight of the Western farmers was for some ten years a major interest. Bellamy's *Looking Backward* was one of the most vital economic writings of its day, and a best-seller from the beginning; while Howells was deeply influenced by Tolstoy and the Victorian socialists. Under Professor Taylor's inspection the fabled "complacency" of the Gilded Age vanishes, and it seems evident that though these men often over-simplified the problems of industrial expansion, they cannot be charged with either weakness or indifference. On the contrary, their social objectives were based on a native cultural tradition which developed with perfect continuity into the democratic conviction of most twentieth-century writers. (*H. McC.*)

The New Invitation to Learning. Edited by Mark van Doren. Random House. 1942. 436 pp.

These dialogues, like those in the earlier volume, are transcribed directly from weekly broadcasts over the *Invitation to Learning* program. Unrehearsed and unplanned except for an hour's conversation before it goes on the air, each records the opinions of three or four liberal minds on some book which is so much a part of the world's intellectual development that it "prefers, and indeed demands, the kind of attention which only the dialogue may give." The present group begins with the Psalms and runs through the *Oresteia, Faust, Don Quixote, Beyond Good and Evil, The Rights of Man,* and more than twenty-five others. There is a discussion — perhaps a little ponderous — on *Alice in Wonderland,* by Mr. van Doren, Katherine Porter, and Bertrand Russell. Jacques Barzun holds out stubbornly against Aeschylus, and Margaret Webster investigates *Hamlet* and *The Wild Duck,* while Julian Huxley is called in for Malthus's *Essay on Population.* One of the most interesting things about these programs has been the ready and even eager acceptance by the radio audience which is responsible for their publication. (*H. McC.*)

The Mediterranean. By Emil Ludwig. Whittlesey House. 1942. 535 pp.

"Among all the seas the Mediterranean is unique," writes the author of this saga of a sea. "All our religions and philosophies, our sciences and arts, were born, transformed, disputed, perfected here." The charm of Emil Ludwig's biographies — whether of individuals or whole cultures — lies in his picturesque interpretation of spiritual movements. Although in this comprehensive history he takes into account the physical properties of the Mediterranean, the climates surrounding it and the flora and fauna of the countries on its shores, it is the colorful view of history, cultural as well as political, that makes the account eminently readable. The author begins with the Egyptians and Phoenicians, and ends with the present struggle for domination of the "Middle Sea." He gives a graceful description of the Athens of Pericles, the speed and collective spirit of its artistic achievements; he characterizes with keen strokes the puritanical censor Cato, the ambitions of Julius Caesar; he interprets the unique religious claim of the Jews, and pictures the impact of St. Paul on the Athenians. No less flexibly he draws the rise of Mohammed, the crusades, the glories of the Middle Ages as personified by Dante and Aquinas, the phenomenon of the Corsican conqueror, and the conflicts of the modern nations. (*M. M.*)

Library Notes

A Woman's Worth

IN 1599 — when Queen Elizabeth's reign was at its peak — Anthony Gibson of London took upon himself to translate a French treatise on the virtues of women, which he entitled *A Womans Woorth* [*P.18.338]. In it he defended women "against all the men in the world, Prooving them to be more perfect, excellent and absolute in all vertuous actions, then any man of what qualitie soeuer"; and either he or the French author signed the work brazenly as "written by one that hath heard much, seene much, but knowes a great deale more."

Female prestige was on the up-swing in England. With the defeat of Spain behind her, Elizabeth was the heroine of her people, and she took full advantage of it. She loved to be called "the Virgin Queen," or, in Gibson's phrase, "the only vertuous Ladye and Maide in the world," and the translator no doubt did well out of this little tract every word of which was an indirect compliment to his sovereign. To make sure, he dedicated the book to his patroness, Elizabeth, countess of Southampton, and to the Queen's four maids of honor — among them Mary Fitton, who may have been the "Dark Lady" of Shakespeare's sonnets.

The defense is drawn from an impressive list of classics, church fathers, and contemporary writers. Like the healing hellebore, the author maintains, "a woman qualifies diuers manner of tempests, which wandring through a mans braines, do weaken his stronger powers, vntill this lawfull and naturall medicine be therto applyed." He writes warmly of Hippolita, who conquered Theseus; Parysatis, who ruled the Persian Empire; and Deborah, the judge of Israel. He praises, too, the courage of Antigone and Joan of Arc. Women are more eloquent than men, more skilled in the arts, more gracious in charity. Even feminine tears are becoming in this Frenchman's sight, for he has "noted many Ladyes, not to loose one iotte of their perfection thereby, but rather to increase it more by theyr teares, as especially proceeding from a spring or sourse of grace." And so, he concludes, woman was given to man for his eternal good, "and the house is not blessed where she wanteth."

The identity of the original author is in some doubt; Gibson calls him only "a Lord of great reckoning." But he was probably Alexandre de Pontaymery, Seigneur de Focheran, a Huguenot gentleman who died early in the reign of Louis XIII, and whose most successful work was his *Paradoxe Apologétique* on the glory of woman, published in 1594. He also wrote a good deal of poetry based on the French civil wars, in which he was very active. H. McC.

Who Invented the Steamboat?

IF one asked the average citizen who invented the steam-boat, he would automatically answer: Fulton. Yet twenty years before the *Clermont* made her famous voyage up the Hudson, a boat was propelled by steam up and down the Potomac from Shepherdstown, Virginia, on December 3, 1787. Its inventor was James Rumsey, a native of Maryland. In the summer of the same year John Fitch had demonstrated a steamboat of his construction on the Delaware River at Philadelphia. The priority of the invention became a matter of bitter controversy.

The Library, which already owned the preceding pamphlets pertaining to the feud, has now acquired a frail, yellowed one entitled *Remarks on Mr. John Fitch's Reply to Mr. James Rumsey's Pamphlet* [**H.92.26], by Joseph Barnes, printed at Philadelphia in 1788. Earlier in the same year Rumsey had published *A Short Treatise on the Application of Steam,* in which he showed that he had considered the use of steam to propel a boat before Fitch had thought of it. Fitch denied Rumsey's claim in a reply *The Original Steamboat Supported,* accusing his opponent of false dating. Rumsey left the last word in the debate to his brother-in-law and mechanical assistant Joseph

Barnes, as he himself had sailed for England.

The issue was whether or not Rumsey, who did not make his first public demonstration until the end of 1787, had already experimentally equipped his boat with the machinery necessary for steam propulsion two years earlier. In the first half of the pamphlet Barnes set forth the purpose of the certificates and affidavits which form the content of the second part. Some of these fix the time when the "pipe boiler" and other appliances were manufactured; others prove "that Mr. Rumsey's ideas and experiments of a Steam-boat were prior to any theretofore suggested by Mr. Fitch." The last depositions expose Fitch's attempt at bribery. Among the names of witnesses to the characters of the deponents appears that of General Horatio Gates.

The writer refers to a letter from General Washington to Governor Johnson commenting on Rumsey's idea of using steam, and also to a letter from Rumsey to the General, in which he announced his "further discoveries." Washington, an employer and patron of Rumsey, had given him encouragement from the start. He had even, in Rumsey's interest, refused to give his rival Fitch a certificate for his invention.

Rumsey was to live only four years after his departure for England, where, in the face of discouragement, he worked on his new steamboat, the *Columbia Maid*. This was almost completed at the time of his death in London on December 20, 1792, at the age of forty-nine. **M. M.**

Naval Operations in the Revolutionary War

JOHN CLERK of Eldin, a retired merchant living on his estate outside Edinburgh, watched the repeated failures of the Royal Navy in the wars against the French and concluded that they were due "neither to any abatement of spirit in our own men, nor even to any fault in the construction of our shipping," but to ignorance of the enemy's "system." In 1782, he prepared a tract, circulated first in manuscript and then in fifty privately printed copies, in which he attacked the conventional British strategy and advocated a series of unorthodox maneuvers. Eight years later he published it with extensive revisions, and in 1797 added three further sections. The Library has now acquired a copy of the entire *Essay on Naval Tactics* [**G.301.83] — a calf-backed volume, illustrated with fifty-two engraved plates.

The first and most famous section of his volume, "Of the Attack to Windward," is a study of the engagements in which the British fleet was "baffled, nay worsted without having lost a ship or almost a man." Writing in the days of sailing vessels with intricate rigging and stationary guns, Clerk blames the commanders for their "mode of running down the wind" and for attempting to attack in the face of a crippling French fire. Byron's defeat off Grenada, Byng's in the Mediterranean, and Graves's and Arbuthnot's near the Maryland shore, he is sure were all the results of such headlong advances. Only by cutting through the opposing battle line from the rear and breaking it into separate parts can any general engagement be brought about. Or if this is impractical, he advocates cutting off the three slowest vessels and surrounding them. The fleet problems he proposes are carefully worked out on the engraved charts, as are the battles he describes.

The latter sections of the volume deal with the advantages of the leeward attack, particularly as a protection for damaged vessels; with the history of naval strategy; and with the events of 1782, the last year of the American war, "made remarkable by . . . new and singular exertions of naval ability." Clerk notes with appreciation Hood's victory at St. Christophers and Rodney's inspired maneuver off Dominica, and he justly gives Monsieur Suffrein credit for making the first successful windward attack. An enthusiastic editor of the treatise has suggested that Admiral Rodney made use of Clerk's schemes, but a comparison of the dates has shown this to be impossible. His tactics, however, were in general use during the Napoleonic wars and were employed successfully by Nelson at Trafalgar. **E. L. A.**

A Selected List of Books Recently Added to the Library

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SYNOPSIS OF CLASSIFICATION

Open Shelf Room	*Essays. Literature*	*Periodicals*
Bates Hall	*Fiction – French, Spanish*	*Philosophy. Ethics*
Agriculture	*Fine Arts*	*Poetry*
Bibliography. Libraries	*History*	*Politics & Government*
Biography	*Journalism. Broadcasting*	*Psychology*
Business	*Law*	*Religion. Theology*
Children's Books	*Local History*	*Science*
Drama. Stage	*Military Science. Defense*	*Sociology*
Economics	*Music*	*Technology*
Education	*Navigation. Aviation*	*Travel & Description*

In this list, the books are arranged under subject headings. Those in the Open Shelf Department precede the rest.

The Library is at present engaged in the large task of providing an improved arrangement of its book collections. For most of those in the Central Library, and also at the Business Branch, there is being adopted the form of cataloging and classification in use in the Library of Congress. For the Open Shelf Department and the Young People's Room in the Central Library, and for the thirty general branch libraries, there is being adopted a simplified form of the Dewey Decimal Classification.

During this process it is necessary that many new books be cataloged and classified only in temporary form. They are therefore listed below without call numbers. These books are available for use, however, and readers may obtain their call numbers from the card catalogs in the various departments.

Open Shelf Room

Biography

Adams, Elizabeth Laura. Dark symphony. Sheed & Ward. 1942. **92 A2118**

Alderson, Nannie T. A bride goes west. Farrar & Rinehart. [1942.] **92 A362**
An eighty-year old woman relates the story of her pioneering days in Wyoming.

Belloc, Hilaire. Elizabeth: creature of circumstance. Harper. [1942.] **92 E435e**

Bowen, Elizabeth. Bowen's Court. Knopf. 1942. **929 B786**
The tangled history of Ireland through three centuries provides the background for the story of the author's ancestral estate in County Cork.

Fausset, Hugh I'Anson. Walt Whitman: poet of democracy. Yale University. 1942. **92 W615f**

French, Herbert E. My Yankee mother. Vanguard Press. [1942.] **92 F8744**

Hays, Arthur Garfield. City lawyer; the autobiography of a law practice. Simon & Schuster. 1942. **92 H425**

Lee, Jennie. This great journey; with a foreword by William L. Shirer. Farrar & Rinehart. 1942. **92 L4787a**
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A self-centered mother tries to keep her son from marrying the girl of his choice.

Baker, Charlotte. House of the roses. Dutton.
A mansion built during Maximilian's reign is the setting for a well-handled plot dealing with fifth columnists and secret treasure hunts.

Baker, Karle W. Star of the wilderness. Coward-McCann.
Historical novel about the settling of Texas.

Ball, Harriet. Each alone. Harper.
The Victor family celebrate the golden anniversary of their grandparents.

Bayne, Spencer. Agent extraordinary. Dutton.
Disguised as a British archeologist, Henrik Van Kill solves a murder.

Bedwell, Harry. The boomer. Farrar and Rinehart..
An exciting saga of a railroad telegraph operator.

Beeding, Francis. The twelve disguises.
Mystery, adventure, and international intrigue.

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Unimportant but wholesome romance of a shy London shop girl who marries a supposedly poor soldier, only to learn later he is of the peerage.

Bledsoe, Warren. Fiddle Longspay. Little, Brown.
Amusing account of a Maryland family.

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Exciting adventures follow Ned Kenyon's rescue from death in a prairie fire.

Brophy, John. Immortal Sergeant. Harper.
Exploits of a British patrol lost in the Libyan desert.

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Attempts of Nazi saboteurs to encircle London with a ring of fire.

Clements, Eileen H. Perhaps a little danger. Dutton.
The Peregrine family, vacationing in Scotland, find adventure, mystery, romance, and quiet fun.

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A college professor and a young widow take four children on their honeymoon.

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Henry Gamadge of *Murders in Volume 2* solves a complicated crime with the help of his bride.

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The Hendricks family gather in Alderbury, Vermont to celebrate the 95th birthday of Washington Hendricks.

Falk, Orson. Thunder birds. Random.
Story of a cadet in an Arizona flying school.

Gill, Tom. North to danger. Putnam.
An exciting, well-written adventure story of Northern Canada.

Gregory, Jackson. Two in the wilderness. Dodd, Mead.
Dan Haveril outwits a notorious gang of outlaws.

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Delightfully amusing sketches of army life before Pearl Harbor.

Howard, F. Ruth. View from a window. Morrow
Story of the horse-racing track.

Hume, Doris. This right I claim. Macrae-Smith.
A romance in which the problems of a step-mother are added to those of a second wife.

Jackson, Don. Archer Pilgrim. Dodd, Mead.
An Iowa farm boy is forced by his parents to attend the engineering rather than the agricultural department of Iowa State University.

Miller, Helen Topping. Sheridan Road. Appleton-Century.
A Nazi spy story.

Mitchell, Gladys. When last I died. Knopf.
Compactly built English mystery with faultless detection, but somewhat deliberate.

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After ridding the country of many undesirable outlaws the hero wins the girl of his choice.

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A New York espionage story based on actual incidents.

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More Books

The Bulletin of the Boston Public Library

NOVEMBER, 1942

The Library and the War Effort

In June 1942 More Books published an article entitled "The Library and the War," which described how the war had affected the different departments. The following notes will show how the Library is meeting the new demands created by the large numbers of service men in and near Boston.

War Information Center

On October ninth the Central Library opened a special War Information Center in the main entrance lobby. It is designed to provide general information about the war program for the service man and the public at large. Problems which entail research are, of course, referred to the proper department upstairs; but the need for some point where routine questions can be answered immediately has been demonstrated by the repeated inquiries which the new bureau received in the very first days of its existence.

The Center's collection of reference books includes histories of the various branches of the armed forces, such as Metcalf's *History of the U. S. Marine Corps,* Pratt's *History of the U. S. Navy,* and the new edition of Ganoe's *History of the U. S. Army.* Along with these go the different service handbooks — the *Officers' Guide,* the *Marines' Handbook,* the *Bluejackets' Manual* — and such recent guides to military and naval etiquette as the *Army Wife* and the *Navy Wife.* Lovette's *Naval Customs* describes the origin of usages like the 21-gun salute, while Colby's *Army Talk* translates the newest army slang for bewildered laymen with sons in camp. The Center keeps as complete a file as is feasible of all pamphlets issued by government and state agencies on national and civilian defense; if it has not a copy of its own, it knows where there is one in the Library. It has also at hand such basic volumes as Binger and Railey's *What the Citizen Should Know about Civilian Defense* and Lambert's *The Air Raid Warden in America,* as well as Waitt's *Gas Warfare,* written in non-technical style by an ex-

10.22.42: 4M +76

perienced instructor in chemical warfare. In connection with these the Massachusetts Committee on Public Safety is displaying nearby an electrically-lighted map showing the disposition of civilian defense centers throughout the state.

Another map which has attracted eager attention is the Newsmap issued weekly by the Army Orientation Course. This map, drawn by government experts, shows at a glance the critical areas in the last week's front-line developments, provides detailed submaps for regions of special importance, and adds a brief news summary of recent military activity. The other side of the sheet displays excellent official photographs of various aspects of the war, such as jungle attacks or paratroop work.

The information provided by the Center has already covered a wide range. The staff has given out many leaflets to men wishing to enlist in the Army and Navy; told people where to go to become aircraft spotters, R. O. T. C. students, and Red Cross blood donors; and furnished innumerable addresses of local and government officials from a current address file. Service men themselves have not patronized the center so much as their families and prospective recruits; but there have been numerous questions about the requirements for special training. One man wanted to become a meteorology officer, another needed details about the mountain troops. Civilian inquirers are persistently interested in flags and insignia, and more than one person has asked, "Just what type of war material is bought with the money from war savings stamps and bonds?"

The brilliant military posters which form the background for the booth have drawn a steady group of admirers. These posters will be changed for other exhibitions from time to time.

New Questions Asked in the Central Library

NEXT to the War Information Center, the Bates Hall Reference Department has the greatest field to cover. Here the general attitude has changed from "What is the Army going to do for me when I am drafted?" to "What can I do for the Army when I'm called?" The baker borrows the *Army Technical Manual on Quantity Cookery,* and the mechanic wants to learn about the Signal Corps; the accountant asks for military bookkeeping, and so on through a whole roster of occupations. Others try themselves out on practice Army mental tests, color blindness tests, etc. The young men in college and the large Army and Navy classes in the neighborhood have made the staff realize the gap between the number of potential readers and the small quantity of books available on such subjects as mathematics, navigation, seamanship, etc. Formerly, when a book was out, readers asked when it would be available; now, instead of waiting, they ask where they can buy it.

Aside from these contacts with individuals in or entering the services, the Reference Department has hitherto unparalleled calls from official agencies of the Army and Navy. Already instructions have come to reverse the normal practice and withdraw certain material from public use. It is evident that much goes on within a military agency besides designing ordnance and convoying ships. Publicity is written, posters are prepared, murals are designed, and morale is built in Army and Navy by recourse to the resources of a library like this. The day when the civilian adviser on converting industries was conspicuous is long past. Now it is men in uniform who want to see everything on camouflage, everything on a certain port, everything on a certain campaign. The Reference Department's work as a clearing house for information has been helpful as never before. Material on camouflage, for instance, is located in five different places in the Library. And curiously enough one practical book — so useful as to bring men in from Providence and Worcester on the same afternoon — was bought some nineteen years ago because of its interest in connection with the first world war.

Families at home are doing their part. It has become a commonplace to be asked for a book on memory training or "tricks — so my brother (or husband) can do well in his training in the Army (or Navy)." Brother or husband can't spare time to get to a library. Questions about locations or forts, foreign lands, the courtesies of military correspondence, etc., show that the people here are keeping in touch with those away from home, and are making themselves familiar with as much as they can of the far-flung lines.

In the special subject departments of the Central Library there are naturally aspects of particular interest to the service man. While the greatest demand for technical books at present comes from defense plant workers, supervisors, and engineers, there is usually a uniform or two to be seen in the reading room of the Technology Department: sometimes a young seaman from the U. S. Coast Guard, studying radio and mathematics to qualify for the Communications School, or an older Chief Petty Officer, reading up on marine engines or electrical machinery, while several naval officers have been doing research in advanced radio engineering. Army boys are interested in airplane mechanics, flying manuals and meteorology, and auto-mechanics; and there is also call for books on photography, aerosurveying and map making, and ordnance. The Department has found considerable material for Army departments on wharves, cargo, troop handling, and so on; and has looked up for the Navy such varied subjects as rigging, submarine sounding devices, and coast and harbor protection.

The Periodical and Newspaper Department maintains a war information file of clippings, pamphlets, etc., to fill which all Boston newspapers are read daily for articles touching on any phase of the war. The

value of this file lies in the fact that much information about the war effort appears in the daily press before periodical articles are available; moreover, a great deal of local material is published only in the papers. Striking examples of the first point were material on the WAACS, the WAVES, and the WAFS, which immediately brought in an influx of women readers; a copy of Vice-President Wallace's now famous speech before the Free World Association, which though reprinted later was for some time to be found only in newspapers; and material on the proposed drafting of eighteen- and nineteen-year-old boys. The second case might be illustrated by the dates of tin collections in Boston, rules for local blackouts, and information about the Buddies Club.

Mention should also be made of the Library's files of military and naval periodicals. Most of the branches of the Army are represented by a title, as for example, the *Cavalry Journal,* the *Coast Artillery Journal,* the *Infantry Journal,* and the *Marine Corps Gazette.* The Navy appears through the *Army and Navy Journal* and the *U. S. Naval Institute Proceedings.* These sets are kept on the open shelves of the Periodical Room for ready consultation and contain such sought-after information as the strategic value of Alaska, camouflage, the use of gas in modern war, and Japanese military terms — to mention only a few.

The Business Branch receives countless very practical questions every day from Army families if not from the men themselves — for instance, "What increase has there been in basic pay allowances for ensign, junior lieutenant, and lieutenant in the Navy?" or "What provision is there for deferment of payment of insurance premiums by men in the armed forces?" Both employers and employees have to check on certain sections of the draft laws, and people often ask for the address of their local draft board or the headquarters of the various women's services. Many questions can be answered from the reference file of war information material, which includes such headings as "Inflation," "Post-War Planning," "Women in War," "Wages," and "Prices." With several Federal agencies close by and one of the main civilian defense offices practically across the street, the Branch has become a sort of unofficial government information center.

Branch Libraries Furnish Varied Reading

THE Circulation Division also is active in helping the men in the armed forces, if possible even before they are inducted. In the Central Library and in each of the thirty branch libraries, information about the services and their requirements has been gathered to guide men in their choice. In addition, the Library attempts to supplement the material required by the many training schools in and around Boston. Large numbers of new volumes have been added to branch collections, among them such

titles as Dutton's *Navigation and Nautical Astronomy,* Cooke's *Mathematics for Electricians and Radiomen,* Cugle's *Practical Navigation,* Circo's *Army Intelligence Tests,* and Watson's *Understanding Radio.*

It was formerly the Library's policy to issue non-residents' cards (limited in borrowing privileges) to men in the armed forces. A recent ruling has given service men and their families stationed in Boston the same privileges as those offered to residents. This makes it possible for them to borrow fiction as well as non-fiction.

All over the city, especially where barracks have been established, use of the Library is increasing. In one outlying district where a company had been stationed for some time, the captain called on the Library to help keep his men occupied in their leisure hours. Many of them were serious students, and with the aid of the Branch Librarian the officer planned a course in philosophy for them. The Charlestown branch library has always been a haven for Navy men and their families, and is even more so now. A group of men stationed near another branch library were supplied daily with reading material secured by their young southern lieutenant. His comment when they left was, "We all know Boston's climate sure is cold, but we all think the Library's hospitality sure is mighty hot." Men at the Army base are using the South Boston branch libraries, and those at the airport the ones located in East Boston.

Although the emphasis is here placed on service to the armed forces, they should not feel that the Library is neglecting their families. All types of titles have been added to the shelves to aid in the adjustment of families to the absence of their men and to help them understand the conditions the men are facing.

Like the outlying branch libraries, the Open Shelf Department is interested in giving information; but one of its chief aims is also to relieve the strain of war by supplying recreational reading. Undoubtedly soldiers have little time to read for mere enjoyment; yet, since the Army and Navy are composed of men from all sections of the country, there are many who have never had access to a large city library and are glad to learn about its facilities.

A number of men from other parts of the United States have shown an interest in Boston and its history. They can find real pleasure in such volumes as Early's *And This is Boston,* Beebe's *Boston and the Boston Legend,* Forbe's *Paul Revere and the World He Lived In,* and efficient guides for the sightseer like Athearn's *Boston in Seven Days.*

There is already a keen interest among service men in the places where our forces are stationed and where they too may go shortly. There are plenty of books on these countries and the people who live in them. The Open Shelf Department especially recommends Smith's *Black Martinique, Red Guiana,* MacPherson's *I Hear the Anzacs Singing,* Barber's *Hawaii,* Horn's *Orphans of the Pacific,* Hallett's *Ramparts of the Pacific,* and

Maguire's *Westward the Course.* Not long ago a sailor came in looking for books on India. He was a midwestern lad who had never seen an ocean until last year; then he made a trip to India for the government, and found the country so fascinating that he wanted everything readable the Library could provide.

Now and then a stray service man comes in asking for poetry but not sure what type he would like. In this case some girl is likely to receive a poem from Ted Malone's *Pack Up Your Troubles.* Biographies naturally have a strong appeal, especially lives of dynamic leaders such as James's *Andrew Jackson* and Kraus's *Winston Churchill.* Personal reminiscences by correspondents who have worked in warring countries give a graphic picture of the world today; among the best are Marsman's *I Escaped from Hong Kong* and Smith's *Last Train from Berlin,* but there are many other books on current history of equal timeliness.

For servicemen who want to acquire skill in various games, there are Warren's *Games for Two,* Bonaventure's *Games of Solitaire,* Blackstone's *Modern Card Tricks,* and Capablanca's *Primer of Chess.* Those who wish to be amused may try *Inside Benchley,* Leacock's *My Remarkable Uncle,* or Gluyas Williams's *Fellow Citizens.* Mystery stories and Western thrillers offer diversion to the man who is bored and lonely, or tired out with a day of technical work. And always there are soldiers and sailors waiting to be introduced to the adventurous tales of Conrad, Ellsberg, and McFee, or even *Treasure Island.*

Early Printed Books

HERE are descriptive notes about more fifteenth-century books, all acquired within the last few years. As a glance at the titles shows, they cover a wide field, from the *Stories of Famous Men* of Boccaccio and the metaphysics of Aristotle to a Book of Hours and *The Duties of Priests* of St. Ambrose. They include products of German, French, Spanish, and Italian presses. The *Passion of Christ* printed at Burgos will be especially interesting to students of typography and the art of the woodcut. It seems to be unique; only an incomplete copy of a variant exists in the British Museum. Apparently also unique is the Book of Hours printed for Vérard in Paris in 1500. The majority were published in France; several of them are from Albi, Poitiers, Besançon, and Dijon, cities which hitherto have not been represented in the Library, and products of which are rare anywhere. The Dijon volume, the *Privileges of the Cistercian Order,* is embellished with two full-page woodcuts, thus adding a very desirable item to the Library's group of early illustrated books.

The first notes about the Library's incunabula appeared in the November 1929 issue of this Bulletin; and the latest in that for June 1942. Even the mere enumeration of the issues containing such discussions would now make a long list. However, the collection is not the same that the notes set out to describe thirteen years ago; from a small nucleus it has grown to nearly three times its original size. It may justly be said that today it is representative of the fifteenth-century book from every point of view — subject matter as well as the art of typography.

STRASSBURG

GEORG HUSNER

BOCCACCIO, GIOVANNI. De Casibus Virorum Illustrium. 1474-75.

*Hain *3338; B.M.C. I, p. 83; GW. 4430; Stillwell B638.*

Printed with roman type, in folio form, 35 lines to a page. It has 156 leaves; the first, a blank, is missing. The size of a leaf is 283 × 209 mm., and the printed text measures 180 × 124 mm. Space is left for capitals. There is an illuminated historiated initial, done about 1600, on the first leaf. The crimson morocco binding is of the early nineteenth century.

BOCCACCIO was in his thirty-seventh year when, in 1350, he finished the *Decameron,* that supreme masterpiece of early Italian prose. Then suddenly his career swerved. The next ten years he devoted to writing four Latin works, among them the *De Casibus Virorum Illustrium.* The creative writer in him had given way to the humanist, to the student of antiquity and ancient languages. The part which Boccaccio

played in the first period of the revival of learning was of extreme importance; but it occurred at the expense of his own genius.

The work consists of short biographies of "illustrious" men from Adam down to such contemporaries as Charles I of Anjou and the Duke of Athens. Some eighty outstanding figures of Hebrew, Greek, and Roman history — Nimrod, Samson, Cadmus, Theseus, Priam, Agamemnon, and others — move before our eyes. There are also a few women — Eve, Messalina, and Brunhilda among them. Some of the manuscripts bear the title *De Casibus Virorum et Feminarum.* It has been argued that the word *virorum* is used in the sense of "people"; and accordingly the French version is known as the *Des Cas des Nobles Hommes et Femmes.* But whether men or women, all the personages in the immense review have known equally the favors as well as the caprices of Fortune. And from their tragedies the author draws his moral conclusions, expressing his pity or anger, as the case may be. He himself is seated at his desk; the shadows of the great approach him, each anxious to relate his or her story. Most of the tales are told in plain narrative, but three are in dialogue form. There is little variation. Only here and there has the author inserted certain connecting links, as for example the account of the battle of Riches and Poverty, or, at the beginning of the eighth book, the appearance of Petrarch's spirit, prodding Boccaccio, who has fallen asleep, to greater effort.

Indeed, Petrarch's influence is to be seen in the whole enterprise. It was in 1350 that Boccaccio first met the older poet, whom he recognized as his master, and whom he tried to emulate in his classical studies. He composed the *De Casibus* between 1355 and 1360. It is known, however, that he later revised the stories; it was only in 1373 that he considered their shape final. In that year he addressed a letter to Mainardo dei Cavalcanti, dedicating the work to him. He confided how he had first thought of the various sovereigns of Europe, but was filled with horror by their moral unworthiness. The pope, instead of praying, thought only of war; the emperor was a drunkard: the king of France did not know how to read; the Spaniards were half barbarous, and the English, haughty. So he turned to Mainardo, whom he loved and for whose patronage he was grateful. And Boccaccio needed the patronage. In his old age, which he spent chiefly at his birth-place Certaldo, twenty miles from Florence, he seems to have been very poor.

The *De Casibus* is, of course, far inferior to the *Decameron.* Yet, curiously enough, until the middle of the sixteenth century it had a wider appeal. Princes and other powerful individuals especially read it with avidity, because in it they found reflections upon their own lives. The French version by Laurent de Premierfait became even more popular than the Latin original. A large number of manuscripts, many of them magnificently illustrated, still exist. This French paraphrase was the

basis of John Lydgate's *Fall of Princes,* consisting of more than 36,000 lines of verse.

Husner's edition is the *editio princeps.* The Library's copy, with its wide margins, is in splendid condition.

Bought in October 1942.

PARIS

ANTOINE VÉRARD?

HORAE Beatae Mariae Virginis. January 20, 1500.

Copinger 3102; Bohatta (1909) 624; Didot 804; Stillwell H352.

Printed on vellum with gothic types, in octavo form, 22 lines to a page. It has 124 leaves. The size of a leaf is 169 × 108 mm., and the printed text, including the borders, usually measures 140 × 80 mm. In seventeenth century binding; with the letters I. M. stamped on both sides.

THIS seems to be a unique copy. The Catalogue of the Didot Library, to which it once belonged, notes: "An undescribed edition. These Hours must be by Vérard, although neither his name nor mark appears. Most of the large cuts, which number fifteen, were made after Simon Vostre's. The Dance of Death is represented by only three subjects in the borders (pope, emperor, and cardinal), and is reproduced twice." The Didot Catalogue was published in 1867; but, apart from the mere listing by Copinger and Bohatta, none of the bibliographies of Vérard or, for that matter, of the French Horae have anything to say about the volume. Macfarlane, Pollard, and Lacombe all omit it. Yet there is a record of its having been sold at auction in 1902 at Sotheby's.

Here are the subjects of the large cuts: the Grail; the Anatomical Man; the Martyrdom of St. John; the Tree of Jesse; the Annunciation; the Visitation; the Nativity; the Shepherds in the Field; the Adoration of the Magi; the Flight into Egypt; the Death of the Virgin; Bathsheba; Dives and Lazarus; the Trinity in Glory; and the Te Deum. The Didot Catalogue rightly states that most of these pictures were made after Simon Vostre; to be precise, they were copied from the Books of Hours printed by Pigouchet for Vostre under the dates of February 15, 1496-7, and August 22, 1498. The large cuts have only ornamental borders; the text-pages, on the other hand, are decorated with border designs made up of small cuts, representing scenes from the Old and New Testaments. A charming piece is the one showing the apple harvest, running the whole length of the outside border. This cut, too, as well as the sequence of the Dance of Death, was first used by Pigouchet.

The almanac, printed on the verso of the first leaf, extends from 1497 to 1520. In the calendar each month occupies a separate page, with a little doggerel at the bottom. Here is the first:

En ian vier que les roys ve nus sont,
Glau me dit fre min mor font
An thoin boit le iour Vin cent fois
Pol lus en sont tous se dois.

"If one counts the syllables of this quatrain," Paul Lacombe writes in his *Livres d'Heures*, "one finds that the word *Roys* forms the sixth syllable of the first verse, corresponding to January 6, the Feast of the Epiphany; that the syllable *mor* is fifteenth in the quatrain and, corresponding to January 15, recalls the Feast of St. Maurice; that the syllable *An*, the seventeenth, refers to the Feast of St. Antoine, January 17; and that there are finally the syllables *Vin*, the twenty-second, for St. Vincent of January 22, and *Pol*, the twenty-fifth, corresponding to the famous conversion of St. Paul on January 25. One would have a similar experience with all the other quatrains."

The contents comprise, as usual, excerpts from the Gospels; the Hours of the Virgin, the Cross, and the Holy Ghost; the seven Penitential Psalms and Litany; the Office of the Dead; and the collects for a group of saints — James, Lawrence, Christopher, Sebastian, Nicholas, and Catherine, Margaret, Barbara, and Apollonia. And finally, there are various prayers — for the king, benefactors, parents, against bad thoughts, and one to God the Father, in French.

On the verso of the last leaf a note in a sixteenth-century hand states: "Ces presentes heures appartienent a dame Blanche Rat. fame de sire Jehan pichonat, Marchant demorent en la ruee saint denis a lenseigne de saint nicolas pres saint Innocent a Paris."

Bought in March 1939.

BURGOS

FADRIQUE DE BASILEA

PASION DE CHRISTO. 1493?

Haebler 522; Thomas, p. 46.

Printed with gothic types, in folio form, 41 lines to a column. It has 14 leaves. The size of a leaf is 291 × 197 mm., and the printed text in a column measures 223 × 73 mm. Ornamental woodcut initials.

"A BOOK apparently unknown to all bibliographers," Haebler wrote in his *Bibliografia Iberica*. "The incomplete condition of the only copy known, in the British Museum, prevents the discovery of its title and author; but from its contents it is evident that it is a history of the Passion. Its most notable feature is its woodcuts, of which it contains a considerable number. The type indicates that it was issued from the press of Fadrique de Basilea." The woodcuts of the British Museum

Frontispiece of "Pasion de Christo," Printed at Burgos in 1493

copy have been described by Martin Kurz in his *Handbuch der Iberischen Bilderdrucke,* published in 1931.

It seems that the Library's volume is a variant of the work in the British Museum, and as such it is the only known complete copy. It seems desirable therefore to give some particulars. The title, consisting of two lines and placed in the middle of the page, reads: "Comiença la passion del eterno / principe Jhesu xpo En romaçe"; the frontispiece, reproduced in the present issue, consists of an impressive picture of the Crucifixion, with the symbols of the apostles in the four corners. The woodcuts represent the following scenes: the washing of the feet, the Last Supper, Jesus in Gethsemane, the arrest of Jesus, the appearance before Annas, the scourging, the crowning with thorns, the carrying of the cross, the nailing to the cross, the crucifixion, the taking down from the cross, the entombment, Ecce Homo, and Christ on the cross with the Virgin and St. John. These woodcuts are identical, even in size, with those in the British Museum copy. But while the woodcut showing Jesus before Annas is repeated in the Library's book only twice, it occurs five times in the British Museum copy. In addition, the latter has other repetitions. The scenes of Jesus in Gethsemane and the scourging are each printed twice.

The chief interest of these woodcuts lies in the fact that they were apparently made by a Spanish artist. Fadrique de Basilea — properly Friedrich Biel — was originally a partner of Michael Wenssler at Basel and started his work at Burgos in 1485. He brought along not only his German types, but also some of his German workmen, and thus most of the woodcuts in his books are German in style. Only his *Pasion de Christo* and *Historia de S. Vitores* show the hand of a native Spanish master. The ornamental initials, especially the large A opposite the frontispiece, are also typically Spanish in that they are cut in white on a black background. They were used by Fadrique de Basilea in other books, as for example in Nebrissensis's *Introductiones Latinae* published in that year. Both volumes were printed with the same handsome Gothic types.

The prologue, by Father Gaubert, states that the work was written at Constance when the general council took place there, by Jean Gerson, the Chancellor of the University of Paris. "It was called in Greek Monotheseron: that is to say, one out of four. Because from the four histories of the four holy Evangelists is taken one common speech and one unified story of all the miracles of the eternal Lord Jesus Christ; and especially of the more than angelic and divine death and passion which He suffered for us." The translation from Latin into Spanish was evidently done by Father Gaubert himself.

Under the woodcut of the Ecce Homo, which occupies the upper third of a page, there is, within an ornamental framework, the Latin hymn "In passione Domini, qua datur salus homini." This is ascribed to

St. Bonaventura, and is sung during a Little Office of the Passion at Matins.

The story of the Passion is followed by the supposititious letters of Pilate to the Emperor Tiberius and Publius Lentulus to the Roman senators. No printer's name or place and date of printing is given; the typography, however, makes it certain that the book was produced by Fadrique de Basilea. The copy is in splendid condition.

Bought in October 1940.

DEVENTER

RICHARD PAFRAET

AURIFABER, AEGIDIUS. Speculum Exemplorum. May 2, 1481.

Hain 14,915; Polain 3573; Stillwell S580.

Printed with gothic types, in folio form, in two columns, 40 lines to a column. It has 504 leaves, including the blanks 1 and 378; these are lacking in this copy. The size of a leaf is 274 × 196 mm., and the text in a column measures 205 × 60 mm. Bound in eighteenth-century calf.

AEGIDIUS FABER (or Aurifaber) was born in 1440 at Brussels. He studied at Liège, where he received his doctorate and taught theology for years. Later he became prior of the Carmelite Convent at Brussels. His preaching won wide attention, and he also wrote many commentaries and ascetic works. He died in 1506. (This Carmelite should not be confused with the other Aegidius Aurifaber, vicar of the Carthusian Mount Sion at Zericksee in Holland, who died in 1466.)

"Here begins the prologue to the *Mirror of Edifying Tales,* laboriously collected from many volumes into one," the first sentence reads. "I have often marvelled," the author goes on, "how it happens that, when books on almost every subject are already scattered far and wide throughout the world by the new art of printing, no person of distinction has ever published by this art a book which should contain stories gathered from the works of different authors . . . Furthermore, I have not, I think, idly called this book the *Speculum Exemplorum;* for whoever strives to read in it will perceive as in the clearest of mirrors either his own beauty or his own deformity." However, he did not copy slavishly. "Not all the stories in this book," he remarks, "are told exactly as each writer wrote them. If I had tried to do this, the book would have become too large; and I should also have been forced to publish a great many things that were superfluous." As he states in his brief epilogue, he did not render the stories word for word but sense for sense.

The work is divided into ten parts. They are drawn from such sources as the *Dialogues* of Gregory the Great; the *Epistles* of St. Peter Damian, the eleventh-century Italian cardinal and diplomat; St. Jerome's *Lives of the Fathers;* the *Ecclesiastical History* of the Venerable

Bede; illustrious men among the Cistercians, Dominicans, and Augustinians; the *Speculum Historiale* of Vincent de Beauvais; the *Dialogue on Miracles* of Caesarius, prior of the Cistercian convent at Heisterbach in the early thirteenth century; the life and deeds of St. Francis; and the lives of the saints. This last part is especially comprehensive. Beginning with the lives of St. Jerome and St. Pachomius, it includes stories of St. Dunstan, St. Bernard, St. Roger, St. Ludger, and many lesser saints. Part X contains tales which the author learned, as he says, "from most trustworthy testimony, or from German books, or from personal knowledge."

Richard Pafraet (or Paffroed) was the first printer of Deventer, where he started his work in 1477. A native of Cologne, he learned printing in the shop of Ulrich Zel. After a few years' pause, he started printing again in 1488, and produced before the end of the century about three hundred books. His only competitor was Jacobus de Breda.

Bought in November 1937.

LYON

NICOLAS WOLF

TARTARETUS, PETRUS. Expositio Totius Philosophiae necnon Metaphisicae Aristotelis. December 10, 1500.

Hain 15,345; Stillwell T33.

Printed with gothic types of two sizes, in quarto form, in two columns, 47 lines of the larger type to a column. It has 150 leaves, the last a blank. The size of a leaf is 250 × 170 mm., and the text in a column measures 187 × 67 mm. In contemporary stamped calf over wooden boards.

PETRUS TARTARETUS was an exponent of the philosophy of Duns Scotus. His literary activities fall to the years 1480-1490, when he was rector of the University of Paris. Little is known of his life. His influence, however, extended to the sixteenth century, and his books were used in Germany as well as in France. Today he is remembered as the originator of the *pons asinorum,* the "bridge of asses," a geometrical figure used to show the various relations of the middle terms of syllogisms.

The book contains Tartaretus's commentary on the eight books of Aristotle's *Physics;* the four books of the *Astronomy;* smaller works such as the treatises on generation and corruption, meteorology, sense and its objects, sleep and waking, length of life, and so on; the three books of the treatise *On the Soul;* and the five books of the *Metaphysics.* The commentaries are in the form of "subtle and helpful questions," containing the "marrow" of the opinions of Duns Scotus, with an exposition of the text and solutions of the difficult places.

Bought in February 1936.

TARTARETUS, PETRUS. Expositio super Textu Logices Aristotelis.

Hain 15,342; Stillwell T33.

Printed in the same form, and at the same time, as the above. It has 130 leaves. The diagram of the "bridge of asses" is on the verso of fol. LXXIII. Spaces are left for initials. Bound with the above.

TARTARETUS shows great virtuosity in distinguishing the meanings of the individual propositions in Aristotle's *Organon,* developing a multitude of "dubia" which he tries to solve in his own way.

"After he has frequently intermingled," Dr. Carl Prantl writes in his great *Geschichte der Logik im Abendlande,* 1867, "the *consequentiae* in the doctrine of judgment, and in the modal judgments has made abundant use of the distinction between the *sensus compositus* and the *sensus divisus,* he offers various points in syllogistics which are noteworthy both for their own sake and for their strong influence on later scholars. Above all, we find an ingenious justification of the fourth figure . . ." Now Aristotle admits only three figures. What, then, is the fourth? It is a type of syllogism in which the middle term appears as predicate in the major premise and subject in the minor premise. A is B; B is C; therefore C is A. The fourth figure is really closely connected with the first, and Tartaretus made it an independent figure only by defining the first figure in its strictest sense as a syllogism whose middle term appeared as subject in the major and predicate in the minor premise. The real difficulty with this fourth figure is that it makes the syllogism a mere form, in which the meaning of the words has little importance beside the mechanics of the argument. The conclusion is almost invariably artificial, and could be stated more conveniently in another way.

Tartaretus further endeavors to present proofs to the effect that a correct conclusion may also be gained from two particular premises and from two negative premises — also theories which were denied by Aristotle. It is in his method for discovering middle terms that we find the famous "bridge of asses." The nickname was given to the diagram because it was as difficult to make students find the middle terms as to get asses over a bridge.

TARTARETUS, PETRUS. Expositio super Summulas Petri Hispani.

*Hain *15,336; Stillwell T28.*

Printed in the same form, and at the same time, as the two above. It has 99 leaves, the last two blank. With diagrams.

THE commentaries on the *Summulae* of Petrus Hispanus, who as John XXI was pope in 1267-77, are among Tartaretus's main works. The *Summulae* is a grammatico-logical treatise, largely the translation of a Byzantine text-book, the *Synopsis* of Psellus. It deals with the doc-

trine of judgment, the categories, the syllogism, the art of argumentation, and the *terminorum proprietates,* which included the concepts of *suppositio, ampliatio, apellatio, restrictio, distributio,* and *exponibilia.* Each has in addition the subtlest ramifications, one definition leading to another. It is all very complicated; Prantl, who gives a detailed analysis of the work, often loses his patience, using such words as "Unsinn" and "Blödsinn."

Take for example, at random, the notion of *ampliatio.* To quote Tartaretus: "One type is achieved by the verb, as in 'potest' in 'Homo potest esse antichristus'; another by the noun, as 'hominem esse antichristum, est possibile'; a third by the participle, as 'homo potens est esse animal'; another by the adverb, as 'homo necessario est animal,' for 'homo' is developed not only in the present but in the future. Hence follows another form of *ampliatio,* that is one in respect of things, as 'homo potest esse antichristus,' another in respect of time, as 'homo necessario est animal.'" But this is only the beginning. Prantl, who goes a long way in following up these elucidations, suddenly stops, "not wanting to weary himself and the reader with this stupidity."

The commentaries of Tartaretus add little to Hispanus's wisdom. They are chiefly an exegesis of the text. In his treatment of the *proprietates,* however, he goes beyond his master, heaping up even more rules.

Bound with the two works described above. It is seldom that all three are found together. And yet the signatures — capitals for the first part, lower case for the second, and double lower case for the third — make it almost certain that the three treatises were intended to form one volume.

ALBI

JOHANN NEUMEISTER?

LIBER SOLILOQUIORUM. c. 1480.

Hain 9,293; Stillwell I178.

Printed with roman types, in folio form, in two columns, 34 lines to a column. It has 26 leaves. The size of a leaf is 279 × 200 mm., and the printed text in a column measures 197 × 58 mm. Initials in red.

HAVING finished his *Etymologiae,* that great encyclopedia, St. Isidore of Seville continued to compile shorter treatises more or less connected with his chief work. He elaborated on the grammar and dialectics of the *Etymologiae* in a book called *Differentiae.* Unfortunately, he found that the supplement required a further elucidation, and so he composed his *Liber Soliloquiorum,* which is also called *Liber Lamentationum* and *Synonyma de Homine et Ratione.*

The book is in the form of a dialogue between Man, who is complaining of his misery, and Reason, who points out to him that his suffer-

ing is due to his sins and that virtue alone is the right path to happiness. However, the conversation is merely an excuse for the author to line up the synonyms for such words as jealousy, pretence, crime, despair, distrust, detraction on one side, and meditation, chastity, humility, patience, and penitence, on the other. The brief chapters consist of easy sentences designed to introduce the new expressions.

The volume was probably produced by Johann Neumeister of Mainz, one of the original apprentices of Johann Gutenberg. Neumeister, a typical itinerant printer, first emigrated to Italy and worked at Foligno. After a return to Mainz, in 1480 he journeyed to Albi in southern France, where he issued a number of books. Several of these are printed with the same roman type as the *Synonyma* — a large and uneven type, similar to the one which he once used at Foligno and which was obviously modelled upon a Roman handwriting. Three years later he wandered to Lyon, being known there as "maistre Jehan d'Alby." In one of his books he signs himself as "Johannes Meunister de Maguntia dictus Albi."

Bought in August 1939.

POITIERS

JEAN BOUYER AND GUILLAUME BOUCHET

PROBA. Cento Virgilianus. 1500?

Proctor 8751.

Printed with gothic types, in quarto form, 22 lines to a page. It has 18 leaves. The size of a leaf is 195 × 137 mm. Bound in red morocco.

THIS is an epitome of Old Testament and Gospel history, told in 694 lines, all of which, by whole lines or half lines, are taken from Virgil. The "cento," meaning a patchwork, is a composition formed by combining separate verses of existing works, and was much in fashion in the third and fourth centuries. One of the first examples was a tragedy about Medea, made up by Hosidius Geta out of Virgilian lines. And there are centos on Christian subjects, dealing with the Incarnation, the Passion, and similar subjects. The earliest collection, the eighth-century Codex Salmasianus, contains twelve pieces by various authors. Their production testifies to the great popularity of Virgil. On the other hand, the compositions show a lack of true poetic feeling. "The idea of such centos," Domenico Comparetti wrote, "could have arisen only among people who had learned Virgil mechanically and knew of no better use for these verses with which they loaded their brains."

Proba, the wife of the consul Clodius Celsinus Adelphius, contrived her work in the middle of the fourth century. Granting that the whole composition is a *tour de force,* one cannot help acknowledging its ingenuity.

Carl Schenkl in his *Poetae Christiani Minores,* published in 1888, tracked down every word of the poem. The first half of a line may come from the third book of the *Georgics* and the second from the seventh *Eclogue* or the fifth book of the *Aeneid.* One has to turn the pages of Virgil constantly to identify the lines.

The motive for making such centos was not always a mere desire for virtuosity. People sincerely wanted to have their beloved poet harmonize with their new faith. "Virgil was the first of those Gentiles," Comparetti continues, "to whom could be applied the words of the Gospel, 'They heard that Jesus passed by.' " Virgil was even regarded as a prophet of Christ, and held a special position throughout the Middle Ages. Dante made it clear that it was no fault of his that he had not been baptized; and at Mantua, his birthplace, a hymn was sung in the Mass of St. Paul relating how the apostle visited the poet's grave and cried, "What would I not have made thee had I found thee still alive, oh greatest of poets!" But there was also a reaction against this forcible drafting of Virgil into the ranks of Christians. St. Jerome, in a letter to Bishop Paulinus, quotes several lines from Virgil only to reject them as not having anything to do with Christ. "All this is puerile, and resembles the sleight-of-hand of a mountebank," he exclaims angrily, reviling the "chatty old woman, the doting old man, and the wordy sophist" who, without regard to the true intentions of the prophets and apostles, adapt conflicting passages to suit their own meaning. Undoubtedly he had Proba's centos in mind, among others.

There has been a considerable discussion as to the identity of the author. Her name is usually given as Faltonia Proba; Schenkl, however, proved that she was really the grandmother of Faltonia. The latter was married to her nephew, Petronius Probus.

The book was published by Jean Bouyer, the first printer at Poitiers, in partnership with Guillaume Bouchet. Bouyer was a prolific printer, to whom Antoine Claudin, in his monograph on early printing at Poitiers, attributes over forty incunabula, yet without mentioning the *Cento Virgilianus.* The title-page consists of a large and interesting printer's mark. In the upper half, two angels hold the coat-of-arms of St. Hilaire, in reference to the fact that it was under the auspices of Bertrand de Brossa, a canon of St. Hilaire-le-Grand, that Jean Bouyer began printing. In the lower half are the initials of the two printers, whose names are also fully spelt out on two rolls stemming from a tree; at the root of the latter an ox and a goat are grazing, the first standing for Bouyer (*Bover* or *Bovyer*) and the second for Bouchet (a diminutive of *bouc*). A motto in the frame is a reminder that at the end of one's work one owes praise to God for His grace and mercy. On the reverse of the title-page, the woodcut of a hand depicts methods of scansion.

Bought in April 1937.

BESANCON

PETER METLINGER

RODERICUS ZAMORENSIS. Speculum Humanae Vitae. 1488.

Hain 13,947.

Printed with gothic types, in quarto form, 29 lines to a page. It has 180 leaves, f. 101 blank. The size of a leaf is 205 × 129 mm., and the printed text measures 153 × 95 mm. In contemporary binding.

THE arrangement is somewhat different from that of the Toulouse edition: first is the table of contents for both books, followed by an alphabetical index; then come the dedication, prologue, and preface. The text seems more correctly printed.

Peter Metlinger was the only printer working at Besançon. A native of Augsburg, he studied at the University of Basel and later became Johann von Amerbach's Paris representative. He published only three books in the city, with types (and workmen) sent from Basel. In 1490 he printed at Dole and in 1491 at Dijon. Thus he was responsible for the introduction of printing in three French cities. The gothic types of the *Speculum* are very handsome; and the title-page has a large initial S such as the Paris printers were accustomed to use.

Bound together with the work is the *Sophologium* of Jacobus Magni, printed by Vingle at Lyon in 1495.

Bought in December 1939.

DIJON

PETER METLINGER

JOANNES DE CIREYO. Privilegia Ordinis Cisterciensis. July 4, 1491.

*Hain *13,367; Stillwell P893.*

Printed with gothic types, in quarto form, 35 lines to a page. It has 200 leaves, the first and last blank; the first blank is lacking. The size of a leaf is 197 × 136 mm., and the printed text measures 152 × 101 mm. Decorative woodcut initials. Bound in red morocco by Rivière.

THE book is, as the title indicates, a collection of privileges granted to the Cistercian Order. "We, Brother John, abbot of the Cistercians," the preface begins, "considering with deep sorrow how our holy order is in these sad times disturbed and wounded almost everywhere on earth, and how its papal and royal privileges and liberties are impugned and infringed and thus the discipline of the rule is for the most part nullified, have applied our thoughts to a possible remedy . . . Hence we have had excerpted and copied from the Cistercian archives, and here printed,

in the year 1490, certain of the apostolic and royal privileges given to the order, both old and new." The abbot gives warning that "to avoid the tricks and frauds which often arise and are spread abroad by disturbers of brotherly peace and concord," no volumes are to be accepted as genuine save those issued with the signature of Brother Conrad of Leonberg, of the monastery of Maulbronn, then serving as his secretary, or some one else appointed by the abbot. The publication had to be treated with the utmost discretion. No copy could be sold or given away except to Cistercian convents.

The series of privileges begins with that granted by Pope Paschal II on April 19, 1100. It declares the Cistercian abbey to be under the special protection of the apostolic see and orders that no one is to disturb the "new monastery," thus ending the controversy between the Cistercians and the monks of Molesmes. The last papal privilege was issued by Pope Innocent VIII in August 1489. This enjoins upon all abbots, priors, and monks that they wear the habit of the order, and no other, in the monastery as well as out.

A typical royal privilege is the one granted by Philip of France in 1304. It gives permission to the order to hold in perpetuity all property acquired by it, whether in fee, indirect tenure, or absolute ownership. It also exempts the order from the jurisdiction of the secular courts. There are similar grants from other rulers, among them King Béla of Hungary.

It was in 1098 that Robert, abbot of Molesmes, grieved by the corruption which pervaded the Benedictine Order, sought retirement with a few companions in the solitude of Citeaux, twelve miles south of Dijon, and began to build a new monastery. A year later he was called back by Pope Urban II to Molesmes, but the prior Alberic stepped into his place, and it was upon the petition of the latter that Paschal II, the new pope, issued his privilege to the new abbey. The monks of Citeaux (Cisteaux, the Latin *Cistercium*) thereupon constituted themselves an order, similar to the parent Benedictine, but of stricter observance. And their influence soon spread far and wide. St. Bernard's entrance into their rank, especially, signalled the beginning of an extraordinary growth. By the middle of the twelfth century the Cistercians had more than three hundred abbeys, many of them in England, Spain, Austria, and other countries. Like the Benedictines, they were, and are, greatly interested in education. And since labor in the fields was one of their duties, they contribute substantially to the development of agriculture.

The first leaf of the book is occupied by two full-page woodcuts. The first shows the monks and nuns of the Cistercian order sheltered by the mantle of the Virgin; the second, the pope giving his blessing to members of the order, with SS. Robert, Alberic, Stephen, and Bernard in the foreground.

The *Privilegia* was the first dated book produced at Dijon. Peter Metlinger and his associates came to the city upon the invitation of the abbot Joannes de Cireyo (Jean de Cirey), who established them in the guest-house of the order, called Petits Citeaux. Thus the press was really private. The types were originally supplied by Johann Amerbach of Basel, whose connection with Metlinger has already been noted. The two woodcuts of the *Privilegia* as well as the ornamental initials were cut by a certain Wilhelm, one of Metlinger's craftsmen.

The Library's copy, like all other copies, contains the signature of Conrad Leonberg. It is more than a signature; elaborate flourishes cover the whole width of the page. But the handwriting of Conrad Leonberg (Leontorius) is in itself a thing to treasure, for he was a distinguished scholar. A good Latinist and a student of Greek, he also learned Hebrew, convinced that it was necessary for a thorough understanding of the Bible. Undoubtedly he had a hand in the compilation of the present volume. At any rate, he contributed an address to the reader, written in thirty-four lines of elegiac verse. The last blank leaf is covered with manuscript notes in a contemporary hand.

Bought in April 1942.

MILAN

CHRISTOPHER VALDARFER

AMBROSIUS. De Officiis. [With other tracts.] January 7, 1474.

*Hain *910; B.M.C. VI, 725; G. W. 1611; Stillwell A498.*

Printed with roman types, in quarto form, 28 lines to a page. It has 128 leaves; the size of a leaf is 234 × 157 mm., and the printed text measures 154 × 98 mm. Large initials painted in red and blue. The opening page has an historiated miniature showing the saint in his pulpit.

ST. AMBROSE'S *De Officiis* is the first comprehensive Christian treatise on morals, and such is a landmark in the early history of Christianity. It is modelled on Cicero's well-known work of the same title. Ambrose's treatise, however, is original in its fundamental conceptions. The Bishop of Milan had his purpose clearly in mind. "The fact that Panaetius among the Greeks and Cicero among us have already dealt with the subject," he stated, "will in no way deter me from discussing the question." And further: "This treatise of ours is not superfluous, seeing that we and the philosophers reckon duty by different standards." Cicero wrote for the instruction of his son Marcus, while Ambrose addressed himself to his spiritual sons, the priests. Even his use of the term "officium" is justified among Christians; for speaking about Zacharias the Gospel itself uses the word.

The *De Officiis* is mainly devoted to the discussion of virtue — mercy,

modesty, decorum, and moderation, but especially wisdom, justice, courage, and temperance. Wisdom is the basis of all virtues. It is a knowledge of truth, a knowledge of God. "No man is wise," Ambrose maintains, "who is ignorant of God." Justice he defines as a virtue which "assigns to each man his own, does not claim what is another's, and disregards its own advantage in order to safeguard the rights of all." In relation to God, justice means devotion; in relation to man, it is kindness, which in turn consists of good will and liberality. By courage Ambrose understands chiefly "courage of the mind," the strength which resists all temptations and the patience which endures all trials. And finally, temperance produces "order in life," manifesting itself in gentleness, moderation, and a regard for all that is seemly.

With equal thoroughness he discusses the other virtues — charity, humility, truthfulness, and friendship. Charity is the perfect virtue, "for what can be so good as charity, which thinketh no evil?" Humility must be based on accurate self-knowledge, and not merely on fear or ignorance; it expresses itself as obedience toward God and as self-effacement toward man. Friendship Ambrose prized particularly highly. Virtuous friendship, he writes, is to be preferred above riches, honors, or power.

Next the Saint considers the relation between the virtues and their usefulness. He makes it clear at the beginning that he measures everything by the standard of eternal life rather than the present; and thus he finds that "what is virtuous is useful and what is useful is virtuous." Indeed, virtue and utility are the same thing. There cannot be a conflict between the two, for "we do not follow the wisdom of the flesh which chiefly values the abundance of pecuniary resources; we follow rather the wisdom which is from God." And he examines such questions as the Church and the State, duty to the King, the institution of slavery, and the holding of private property. One cannot help noting his socialistic tendency: "Nature has poured forth all things for the common use of all men," he believed, "and God has ordained that all things should be produced that there might be food in common for all, and that the earth should be the common possession of all. Nature created common rights, but usurpation has transformed them into private rights." Ambrose himself lived up to his preaching, at least in part. After his consecration he gave to the Church all his acquired property. He retained his inherited estates, but used the bulk of his income for charity.

The *De Officiis* is justly regarded as a bold attempt to combine what is best in Stoicism with the new teachings of Christianity. "Stoicism," Canon Dudden writes, "was congenial to the Roman mind, and Ambrose by birth, education, and temperament was a true Roman." And again, "Ambrose, in fact, was not merely the imitator of a Stoic writer; he was, in many respects, a Stoic himself, predisposed to thinking on Stoic lines." But as the Canon also emphasizes, Ambrose's general point of view differs

enormously from that of the Stoic philosophers. Christianity gave a new meaning to the Stoic values: Christ was both the supreme lawgiver and the living law of duty. "The Stoic motive for obeying the moral law," to quote Canon Dudden, "was the conclusion of the reason that this is the wise thing to do; the Christian motive was love and adoration of the Person in whom the moral law is embodied." Thus Ambrose's treatise, with all its dependence upon Cicero's work, represents an entirely new ethical synthesis.

The work was originally delivered in the form of sermons. Later Ambrose edited the material, arranging it in three books; much of the looseness of the sermons, however, as well as the frequent repetitions remained. Judging from internal evidence, the work was published in 386.

The *De Officiis* occupies the first 99 leaves. It is followed by a *Vita Sancti Ambrosii* ascribed to Paulinus, "Episcopus Nolanus." The ascription is erroneous. The true author was not the Bishop of Nola, but Paulinus of Milan (or rather of Florence, where he was born), who during the last three years of the Saint's life served as his secretary and as subdeacon of the church. Sometime after Ambrose's death Paulinus journeyed to Africa, where he became a follower of St. Augustine, at whose suggestion he wrote, in 422, the *Vita*. "Brief and concise," as he wanted to make it, the account is of genuine historical interest. It includes nine letters by Ambrose and is based chiefly upon the author's own recollections. Modern biographers rely heavily upon this first memorial of the Saint.

Another tract relates to the martyrdom of SS. Vitalis and Agricola, whose bones were supposedly discovered by Ambrose in a Jewish cemetery at Bologna. Two further tracts — one on the martyrdom of St. Agnes, and the other on that of SS. Gervase and Protase — are wrongly attributed to Ambrose.

In the Library's volume, which is in an eighteenth-century binding, the tracts precede the *De Officiis*.

Bought in June 1937.

ZOLTÁN HARASZTI

Exhibitions from the Wiggin Collection

Drawings by Edmund Blampied

THIS exhibition of drawings by Edmund Blampied will come as a pleasant surprise to his many admirers, for they break new ground, revealing the artist as more varied than in his etchings and lithographs. These are personal records depicting life and restless activity through animated figures done in a variety of mediums and techniques — the very spirit of peasant life on Jersey. Circumstances placed Blampied at an early age near the forces of farm life to which his art owes distinction. In studying these drawings we find no theories to hinder his message, and the results prove that it was an intense desire for expression which drove him on.

Edmund Blampied was born March 30th, 1886, on his father's farm on the Island of Jersey, where he spent his boyhood without seeing a town until he reached the age of fifteen. Even in his early years he seems to have had an artistic gift. He did not want for subject matter, for he found everything he needed among the peasants, field laborers, seaweed gatherers, and country folk from Brittany and Normandy brought over during the harvesting season. Although he was always sketching, Blampied had no thought of an artistic career and it was not until he had been urged to exhibit some of his work at a local agricultural show that he created much interest, arresting the attention of a French Alsatian lady, Miss Klintz, who offered him training in her school of art at St. Helier. He tells us that this experience was most important, and after two years of study his sincerity, vital draughtsmanship, and humor produced results that met the favor of a wealthy resident who made possible a course of study in London. The young artist was but seventeen when he entered the Lambeth School of Art. The strangeness of the large city, loneliness, and many other handicaps — understandable considering his rural background — made the young student withdraw into himself, and he spent much of his time in his room, striving to master the intricacies of art through memory sketches of Jersey peasants and animal life. A demand to the director for a talented student to do commercial work gave Blampied his first professional position, but these dictated tasks were not congenial. After two years he found more agreeable work in book illustration, which gave him more independence and an artistic lead into etching. He joined the Etching Class at the London County Council School of Photo-engraving in Bolt Court and there had the advantage of instruction by Walter Seymour, an inspiring teacher who was quick to recognize the young man's inherent talents. His first plate created a fever of artistic energy, and the following years of study and experience reveal statements on copper that place Blampied along with the best of his generation: McBey, Brockhurst, Rushbury, Briscoe, and others.

We are not concerned, however, with the etched work of Blampied in this exhibition, but rather with his drawings, which introduce a phase of his art that is little known in this country. Rarely does the student have the opportunity to study the preliminary thoughts and preparations for an artist's work.

Most of these drawings were later used in Blampied's accomplished plates of peasant life on the Island of Jersey. There are also fine records of the artist's trips through France and North Africa. In the Jersey drawings Blampied has depicted the happenings of everyday life, showing the humorous side of serious moments and the joys and sorrows of the work-laden peasant. With clean quick strokes and great sincerity he conveys his impressions of the emotions aroused in the life of these island people. These drawings contribute notably to the distinction and individuality of Blampied's *oeuvre,* and even though many are rapid notations, they are complete in their own beauty. There are no limitations in the expression of the artist's ideas, and their personal charm is enhanced by the originality of technique and treatment. Some are veritable triumphs of draughtsmanship, and in the pictures of the peasant's life at home, at work, in the fields, or in relaxation at the café, there is always the fine dignity which he recognizes as a quality of life individual with his people.

The diversity of handling is a source for detailed study. In these drawings the line or mass used in the various mediums gives all the quality, color, and form found in other mediums where the materials used call for greater development and completeness. Several in the exhibition are amongst the most virile and communicative in the artist's whole work.

Some of the drawings are carried further than others, and could be classified as finished expressions, particularly those done in Tunis. In others the line is firm yet supple; or, again, a few are accomplished with the sweep of a gesture, tracing the fine rhythms of movement with a feeling of texture and space. Blampied uses pen and ink, crayon, and wash with equal success, giving proof of technical ability and a keen sense of observation. The drawings of the desert reflect a glow of light, clearness, and atmosphere, and there is everywhere evidence of the artist's lively interest in his subject.

The present exhibition is rich in subtleties and revealing intimacies. These are drawings made not for the public, but for the artist's own records and without any idea of exhibition. So much more reason, then, to show them to the student and connoisseur as previews of what later developed on the copper plate. The studies for the prints of "The Argument" have an appeal of their own and one can almost hear the Jersey "patois"; those of horses and cows are beautifully placed upon the plate with a true artistic conception but with economy of means. There are studies and details for the subjects "Bullock Hay Cart," "Ploughing," "Homewards," and "Tired Workers." There is an excellent drawing for "Purring and Snoring," in which the artist depicts the tired-out laborer, utterly lost in slumber, while the purring cat gives evidence of knowing a friend. There are numerous others, among which should be mentioned "Splashing Through the Surf," "Cider Drinkers," "The Letter," and "Tonnerre de Brest."

One could dwell at greater length on the various aspects of Blampied's fertile talent, describe in detail a greater number of his plates, and try to explain their beauty. But it is better to give place to the work itself, on which Blampied's ardent creative talents lavished their superb strength.

ARTHUR W. HEINTZELMAN

Ten Books

G. B. S.: A Full Length Portrait. By Hesketh Pearson. Harper. 1942. 390 pp. ENTHUSIASTIC critics have likened this book to Boswell's *Life of Samuel Johnson.* The comparison is, of course, extravagant; nevertheless, this is undoubtedly the best biography written in many a year. Mr. Pearson is an experienced writer — the author of a half dozen biographies and other volumes of essays, criticisms, and short stories. Furthermore he has known the dramatist for the last thirty years and therefore could draw on a large store of personal recollections. The book, one may say, is the result of intimate cooperation with Shaw, who duly answered the questions of his biographer, allowed him to quote his published and unpublished correspondence, and gave him besides much hitherto unavailable information about his life. Thus a large part of the book is properly in quotation marks. Mr. Pearson's own comments are concise, shrewd, and always pertinent. He is by no means a mere idolater. "Shaw was," his last sentence reads, "that rarest of creations: a great character whose humorous sanity irradiated an epoch which will probably be known to history as the Shavian Age." And since in his age Shaw stood in close relation with most of the outstanding figures of the literary and artistic world, the volume is also a picture of the times. From Oscar Wilde to John Galsworthy, from William Archer to Beerbohm Tree, and from Madame Blavatsky to Ellen Terry, there is a multitude of thumb-nail sketches: portraits of people as they are reflected in Shaw's mind. But above all, here is Shaw himself: music critic and dramatist, orator and Fabian socialist, husband and lover, or rather writer of love letters. Wilde once said of Shaw: "An excellent man; he has not an enemy in the world, and none of his friends like him." On the contrary, few have aroused greater hatred or evoked more loyal affection. But Shaw himself, with all his apparent rudeness, never bore malice toward anyone. His prestige has steadily risen with the passing of years, perhaps reaching its climax with the production of *Saint Joan.* "Henceforth," Mr. Pearson writes, "whatever he said or did was treated with respect, tinged with awe . . . If the author of his next play had been announced as Saint Shaw, no one would have been surprised." Naturally, it is Shaw who says the most characteristic things about himself. To the end he wonders whether he was "born mad or a little too sane." *(Z. H.)*

We're in This with Russia. By Wallace Carroll. Houghton Mifflin. 1942. 264 pp. ORDERED to Russia in July 1941 as a representative of the United Press, Mr. Carroll was sent to find out the strength of the Stalin government, the ability of the Red Army, and their chances of holding the Germans. He visited the apartment houses and factories of Moscow, studied the official rationing schemes, talked with the air raid wardens, and slept on the tracks of the great subway shelters. The first journalist allowed at the front, he was impressed with the magnificent fighter planes, the "ingenuity, aptitude, and dauntlessness" of the air men, and the intelligent staff work of Timoshenko's youthful veterans. He inspected the battlefield of Yelnya, "where the legend of German invincibility was shattered," listened in at the "Caviar Conference" while Beaverbrook, Harriman, and Stalin reached their historic agreement, and rode in the "Kuibyshev Komet" with the fleeing diplomats. He knew of Moscow's ordeal only through hearsay, but he gives a splendid picture of the great city rallying under a "hard-headed Bolshevik lecture." He left Russia convinced of the eventual triumph of her government and her people, but aware that any lasting peace must depend on our own country's ability "to do business with Stalin." In his opinion, the Soviet-German pact was "the bitter and inescapable fruit of Chamberlainism," and he hints that the "poor befuddled screw manufacturer from Birmingham" would have welcomed closer rapprochement with Hitlerite Germany. He warns us flatly in our

turn that the Stalin government would certainly take steps to save itself if it ever became convinced that we "were trying to fight the war to the last Russian." (*E. L. A.*)

No Day of Triumph. By J. Saunders Redding. Harper. 1942. 342 pp.

THIS book is the story of Negro America as seen through the eyes of a talented young member of the race. J. Saunders Redding, with funds provided by the Rockefeller Foundation, was asked by the University of Carolina to go out into Negro life in the South. *No Day of Triumph* is the result of his observation on that trip. It is the account of the people he met — of doctors, lawyers, farmers, and poor share-croppers. Some were strangely out of sympathy with the rest of their race, and others were embittered and frustrated in a white man's democracy. We meet Mike Chowan, the labor organizer, and Ephraim Spate, caretaker of Lofton Villa in Louisiana: we are taken to River City, Mississippi, an all-Negro community, and learn the history of ex-slave Joshua Brockery, its founder, and of his son-in-law, Calhoun Russ, its despoiler. The stories — inspiring, grim, humorous, or pathetic, of negroes in all walks of life and all shades of temperament — are told expertly and with genuine sincerity. Mr. Redding has a first-rate gift for delineating characters. (*S. E. W.*)

India Without Fable. By Kate L. Mitchell. Knopf. 1942. 296 pp.

MISS MITCHELL'S thoroughly-documented explanation of the conflicting elements in the Indian question illumines many aspects of the struggle which official reports and newspaper accounts leave in the dark. Forty-five per cent of the people still belong to native states ruled by autocratic princes. In British India the National Congress, the pro-British Moslem League, the reactionary Hindu Mahasabha, the Liberal Federation, and the organized Untouchables create a complex situation. Western readers do not realize to what extent Gandhi, the idol of peasants and paupers, has nonetheless served the interests of the wealthy industrialists. Nehru, on the other hand, has led the left-wing party aiming at national independence. The author emphasizes the point that though British enterprise has stimulated progressive methods in India, the government has always prevented full development of India's industrial life, at the same time that it has extorted heavy taxes to support the civil service and the army. The failure of the Cripps Mission was due to the natural resentment of nationalist leaders over the fact that in the present war India, while an all-important arsenal for Britain, is not allowed to arm and defend herself or to control her heavy industries. Nor has the Atlantic Charter held out any promise of freedom for the colonial peoples of Asia. (*M. M.*)

The Future of Industrial Man. By Peter Drucker. Day. 1942. 298 pp.

THE author of *The End of Economic Man* answers the question: "How can an industrial society be built as a free society?" Accordingly, he devotes the first half of the book to a diagnosis of the problems inherent in the functioning of Western industrial society today, and the second part to an analysis of political and social freedom. The question which has come to a head in the past decade is the operation of a society which is actually industrial within the ideological framework of the nineteenth-century mercantile society. In this now obsolete society property rights were the recognized, hence the legitimate, sources of power, balancing the formal political rights. In our day, however, the management of large corporations is the real holder of power, while the owners of shares — the property owners — have abdicated their rights. At the same time the mechanized methods of mass production have reduced multitudes of workers, regardless of their economic gains, to mere robots without social status or function. The future of industrial man requires the reintegration of all members of industry into socially valid, freely-functioning corporate units. Freedom, which according to the author did not exist in pre-Christian times, is the opportunity to exercise responsible choice. He develops the paradox that rational liberalism, which is based on

perfectionist theories, leads inevitably to totalitarianism — "from Rousseau to Hitler." Genuine freedom was preserved for Europe as well as for America by the "conservative counter-revolution of 1776," which recognized the balance of social checks to political government. It is on these conservative principles of local autonomy and decentralization that the new industrial society must be rebuilt. (*M. M.*)

Thucydides. By John H. Finley, Jr. Harvard University Press. 1942. 344 pp.

TWENTY-FIVE centuries ago the Greek historian Thucydides composed his *History of the Peloponnesian War,* "not for the applause of today's hearing, but as a possession forever." He realized that the struggle between Athens and Sparta, which raged for over twenty years, arose out of the transition of Greece from an age of independent city-states to one of larger imperialistic systems. He expected similar conflicts to occur in later generations, and it is for this reason that Mr. Finley's fresh review of his life and thought is far from being merely academic. Though the author embodies the results of the latest scholarship on Thucydides' life and political career, as well as on the factual background of the *History,* his final critical chapters are perhaps the most interesting. One of the historian's greatest triumphs, he writes, "is to have depicted with the utmost clarity the connection between social distress, political violence, and military adventure, all of which alike went back to economic causes." And though he himself refrains from drawing precise parallels, he so analyzes the underlying forces set forth in the *History* — the conflict between democracy and tyranny, between small states and great, between conservatism and liberalism — that he gives his biography a sharp flavor of contemporaneity. (*H. McC.*)

Edward Sylvester Morse. By Dorothy G. Wayman. Harvard. 1942. 457 pp.

THIS sympathetic biography of the phenomenal New Englander who combined in himself a distinguished zoologist, an original ethnologist, and a world-famous authority on Japanese pottery has been greatly needed. It consists largely of documentary material — letters spread over Morse's long life and the highly individual journal that he kept during its most stimulating period. Provincial by birth, background, and schooling, he owed his scientific career to a passion for collecting shells, which he began in his twelfth year in his native town of Portland, Maine. At sixteen he had discovered a new species of minute snail, and after seven years of unaided study of Maine shells, he attracted the interest of leading specialists. In 1859 Louis Agassiz accepted him as a student-assistant; but their association was not too happy. Morse embraced the Darwinian doctrine with vigor; and moreover his interest in the Civil War was but little shared by his master. Leaving Cambridge two years later, he continued his researches independently, while developing into a popular lecturer who delighted audiences with his ambidextrous drawings. In 1868 he was appointed Curator of the Peabody Academy of Science at Salem, with which he was connected as Director to the end of his life. It was as a zoologist that Morse made his first journey to Japan, where he stayed long enough to organize the department of zoology in the newly founded Imperial University. During his residence there, a saucer in the form of a shell inflamed his curiosity about Japanese pottery, the lore of which he soon mastered. At a great financial risk he built up his unique collection of several thousand items, which was acquired by the Boston Museum of Fine Arts. (*M. M.*)

I Remember, I Remember. By André Maurois. Harper. 1942. 310 pp.

M. MAUROIS has drawn in these pages the novel-like portrait of his own self from his childhood days as the son of a wool manufacturer in a little Norman town to the time when, a famous author and a veteran of two world wars, he sought refuge in America after the fall of France. The book is a very personal one, telling comparatively little about M. Maurois's published work. A large part of it, for instance, is devoted to the story of his marriage with the

romantically beautiful Janine de Szymkievicz. He writes no less movingly of his second wife, Simone de Caillavet, herself a poet and brought up in a dazzling literary circle which included Proust, Anatole France, and Paul Valéry. Among his own friends were critics and writers as Du Bos, Gide, and Giraudoux; and though here too M. Maurois scarcely dwells on the professional quality of his friendships, the casual glimpses he gives of these figures lend color to his narrative, which is written with his customary grace of style. The final pages contain, among the author's American experiences, a pleasant tribute to Boston and the friendliness of its audiences at last year's Lowell Lectures. (*M. E. G.*)

The Roots of American Culture. By Constance Rourke. Harcourt, Brace. 1942. 305 pp.

Believing that the arts in America do not have to be derived from European forms, Miss Rourke — whose death in March 1941 cut short a fruitful career — presents a well-rounded study of our early creative energy. She was exceedingly well qualified for this historical work, which she had intended as a three-volume "essay," for she had already written *Davy Crockett, Audubon, Troopers of the Gold Coast,* and *American Humor,* an original piece of investigation on our national character. Miss Rourke's method of presentation is not that of the antiquarian; her interest is neither in the "quaint or exaggerated" nor in "belles lettres." Following Herder's philosophy that the fine arts grow best when they evolve out of the native folk art, Miss Rourke found her authentic subject-matter in the early American communities. The decorative art of the Pennsylvania Dutch, New England architecture, "spare small houses that had almost the quality of abstract sculpture," the rise of theatricals, early American music and painting, negro traditions, and Indian treaties, "in truth our first American plays" — these are part of our common heritage. Out of this rich soil of the past, the author hoped, there will eventually come a proud awareness of our own individuality, strength, and destiny. (*E. J. A.*)

American Harvest. Edited by Allen Tate and John Peale Bishop. Fischer. 1942. 544 pp.

The period covered by this anthology extends from 1920 to 1940, and it includes short stories by such writers as Ernest Hemingway, Sherwood Anderson, Willa Cather, Thomas Wolfe, Conrad Aiken, and John Steinbeck; poems by T. S. Eliot, Marianne Moore, Edwin Arlington Robinson, Robert Frost, Edna St. Vincent Millay, and Wallace Stevens; and criticism by Van Wyck Brooks, Edmund Wilson, and R. P. Blackmur. The editors have made the selections with scrupulous care. Every piece in the book has its reason for being there; and further, the editors undoubtedly wanted to be as comprehensive as their relatively short space permitted. Two generations are represented in the volume, bringing men who are well over sixty into close proximity to some who are not yet thirty. Even so, there are conspicuous omissions. Eugene O'Neill, Sinclair Lewis, and Pearl Buck — the three Nobel Prize winners — are absent. And so are Robert Sherwood and Maxwell Anderson. In any case, the standard of excellence was not mere success; for while many of the writers included are famous, others are still little known. The editors' ambition was to show the "creative" forces in American letters. "It is for the first time in the history of the country," they write, "that it is possible to produce an anthology which represents a literature." In the nineteenth century, they argue, America had a few towering writers and poets: these, however, were surrounded by mediocrities. Today, in contrast, America has a literature which is professionally sound. They even make this further claim: "It is safe to say that from no other land than ours, within the limits of time we set ourselves, could there have been gathered together a body of writing so various and so vigorous, so serious in intent and so accomplished in craft." (*Z. H.*)

Library Notes

An Early American Reference Book

THE biographer, wrote James Hardie in the preface to his *New Universal Biographical Dictionary,* should not only relate those achievements which tend to immortalize his subjects, but also "exhibit how they have spent their hours in domestic retirement." He claimed that his work, described as both informational and diverting, was the first of its kind in America. The set was printed between 1801 and 1804 by Johnson and Stryker of New York, and today is of unusual interest both for the originality of the text and the importance of the illustrations.

The versatile Hardie, holder of an honorary degree from Columbia, had landed in New York about 1784 and was first "employed by a number of very respectable citizens to instruct their children in the Greek and Latin languages." In the following years he copied and indexed the records of the Common Council, served as clerk of the Board of Health, and set himself up as the city's first literary agent — "a writer of memorials, petitions and letters." His published works include a Masonic manual, a simple Latin reader, a volume on natural wonders, and a history of the tread-mill. This last was composed at the Bellevue Alms-House, where he acted as gate-keeper of the "stepping or disciplinary mill," and in it he confesses, "I for many years sacrificed freely at the shrine of Bacchus, and have duly received the reward, which falls to the lot of his votaries, so that I, who might have rode in my coach, was at the age of sixty glad to seek an asylum for my declining years."

The dictionary itself covers all fields of endeavor, culling its subjects from classical antiquity, the medieval world, and contemporary England and America. Forgotten figures like Lord George Gordon, the noble convert to Judaism, Thamas Koulikhan, the Persian shah, and Ignatius Sancho, " a most extraordinary negro," are fitted in with Aeneas, William Penn, and the Church Fathers. Hardie's facts apparently came from such standard works as Bayle's *Dictionary* and the *Biographia Britannica,* but his sketches are enlivened with the current coffee-house gossip. Dryden, a confirmed astrologist, accurately predicted the death of his son, Franklin was a vegetarian, and Admiral Rodney always gave the choicest dainties to his sailors.

The twenty-five portraits are all stipple engravings, except the fine mezzotint of Samuel Adams, attributed to George Graham. Representing prominent Americans of the early Republic, they are the work of such New York engravers as John Scoles, Peter Maverick, and William Rollinson. **E. L. A.**

Congreve's Aristophanes

AS books once owned by William Congreve are rare, the Library is fortunate in having acquired one with his signature on the title-page. Furthermore, a certain piquancy attaches to the association: the book is the *Comédies Grecques d'Aristophane* [**G.409.174], translated into French with an introduction, critical notes, and an analysis of each play by Madame Dacier. Congreve was himself a translator of the classics, as his renderings of Horace, Juvenal, Ovid, and passages from the *Iliad* testify. Besides, Pope chose to dedicate his translation of the *Iliad* to him.

Madame Dacier's version of *Plutus* and the *Clouds,* first printed in 1684, was the earliest rendering of Aristophanes into French. Congreve's volume, which is of the Paris edition of 1692, is in the original brown calf binding. It includes two engravings. The talented translator has made the Athenians talk in a natural, almost colloquial French — a medium perfectly adapted to the satirical dialogue.

Anne Lefèvre Dacier, born in 1651, enjoyed a high reputation as a scholar in an age little accustomed to studious women. Admirers describe her marriage in 1683 to her fellow student André

Dacier as "the marriage of Greek and Latin." She published critical editions of classical authors, and translated Plautus and Terence as well as Homer, Anacreon and Sappho. She died in 1720. M. M.

Lectures at the Library

DURING November the following free lectures will be given in the Lecture Hall of the Central Library:

Shakespeare as a Dramatic Craftsman. Professor Theodore Spencer. Not illustrated. (Boston Drama League Course.) 3.30 Sunday, November 1.

Old Master Drawings. Lottie Helen Lenn. Illustrated with slides. 3.30 Sunday, November 8.

Elizabeth Barrett Browning — Her Life and Poetry. Virginia Wainwright, author, poet, and lecturer. Illustrated. (Boston Ruskin Club Program.) 3.00 Monday, November 9.

Glamor and Grandeur in the Canadian Rockies. Charles W. Casson. Illustrated with colored slides. (Field and Forest Club Course.) 8.00 Thursday, November 12.

The Life and Works of Paul Laurence Dunbar, Negro Poet Laureate. Alice Ocnoff. 8.00 Sunday, November 15.

Debate. (Subject to be announced.) Harvard University Debating Council. 8.00 Thursday, November 19.

Reminiscences of the Theatre. Doris Bramson Whitehouse. Not illustrated. 3.30 Sunday, November 22.

Learn to Create a Statue in Clay. Adelaide Althin Toombs, sculptor. (Boston Ruskin Club Program.) 3.00 Monday, November 23.

Jewish Book Week. (Program to be announced.) 8.00 Monday, November 23.

Franz Werfel, the Man and the Poet. Edith Abercrombie Snow. With readings from her translations of Mr. Werfel's poems. 3.30 Sunday, November 29.

Recitals at the Library

DURING November the following free recitals will be given in the Lecture Hall of the Central Library:

Piano Recital. Olga Stone, pianist. 8.00 Sunday, November 1.

Concert. Students from the Bergeron Vocal Studios. Under the direction of Miss Marie A. Bergeron. 8.00 Sunday, November 8.

Song Recital. Shirley Mason, soprano; Elvira P. Foti, accompanist. 3.30 Sunday, November 15.

Romance and Music of Spanish California. Aino Saari, diseuse. In costume. With assisting artists. 8.00 Sunday, November 22.

Song Recital. Sodality Singers. Harold P. Hewitt, director; Arthur Sable, pianist. 8.00 Sunday, November 29.

The Lowell Lectures

DURING November the courses of lectures offered by the Lowell Institute will be continued in the Lecture Hall of the Central Library as follows:

Holland Outside the Dykes. Bernard H. M. Vlekke, Ph.D. *Fifth Lecture:* "The Netherlands Outside Europe. The Western Hemisphere." 8.00 Tuesday, November 3. *Sixth Lecture:* "The Netherlands Outside Europe. The Eastern Hemisphere." 8.00 Friday, November 6. *Seventh Lecture:* "The Eighteenth Century. The Netherlands and the Ideas of the French Revolution." 8.00 Tuesday, November 10. *Eighth Lecture:* "The Modern Time. Netherland Ideals." 8.00 Friday, November 13.

Ireland's Place in Ancient Europe. Hugh O'Neill Hencken, Ph.D., D.Litt. *First Lecture:* "Ancient Europe and Ireland." 5.00 Monday, November 16. *Second Lecture:* "Early Inhabitants: Hunters from Britain and Seafarers from Spain." 5.00 Thursday, November 19. *Third Lecture:* "Invaders and Merchants of the Bronze Age: Who were the Gaels?" 5.00 Monday, November 23. *Fourth Lecture:* "From the Heroes of the Cattle Raids to St. Patrick." 5.00 Thursday, November 26. *Fifth Lecture:* "Life in the Land of Saints and Scholars: Early Irish Architecture." 5.00 Monday, November 30.

The Poetry of Robert Browning. Part One: The Formative Period. James B. Munn, A.B., A.M., Ph.D. *First Lecture:* "Pauline." 8.00 Tuesday, November 17. *Second Lecture:* "Paracelsus." 8.00 Friday, November 20. *Third Lecture:* "Sordello." 8.00 Tuesday, November 24. *Fourth Lecture:* "Bells and Pomegranates." 8.00 Friday, November 27.

A Selected List of Books Recently Added to the Library

SYNOPSIS OF CLASSIFICATION

Open Shelf Room
Bates Hall
Agriculture
Bibliography. Libraries
Biography. Letters
Business
Children's Books
Domestic Science
Drama. Stage
Economics
Education
Essays. Literature
Fiction
Fine Arts
Language
Law
Local History
Medicine. Hygiene
Military Science
Music
Periodicals
Poetry
Politics & Government
Psychology
Religion. Theology
Science
Sociology
Technology

In this list, the books are arranged under subject headings. Those in the Open Shelf Department precede the rest.

The Library is at present engaged in the large task of providing an improved arrangement of its book collections. For most of those in the Central Library, and also at the Business Branch, there is being adopted the form of cataloging and classification in use in the Library of Congress. For the Open Shelf Department and the Young People's Room in the Central Library, and for the thirty general branch libraries, there is being adopted a simplified form of the Dewey Decimal Classification.

During this process it is necessary that many new books be cataloged and classified only in temporary form. They are therefore listed below without call numbers. These books are available for use, however, and readers may obtain their call numbers from the card catalogs in the various departments.

Open Shelf Room

Biography

Blankenship, Russell. And there were men. Knopf. 1942. 979.5 B642
Profiles of colorful, if not altogether illustrious, builders of the Pacific Northwest.

Dickens, Monica. One pair of feet. Harper. [1942.] 610 D54850
A lively, candid account of the author's experiences as a wartime nurse in a London hospital.

Gauvreau, Emile, and Lester **Cohen.** Billy Mitchell, founder of our air force and prophet without honor. Dutton. 1942. 92 M6828g

Petrova, Olga. Butter with my bread. Bobbs-Merrill. [1942.] 92 P497
Success story of a retired English actress.

There were giants in the land; twenty eight historic Americans as seen by twenty eight contemporary Americans. Farrar & Rinehart. [1942.] 920 T398
An appreciation of the pioneer traditions of present-day America.

Van Loon, Hendrik Willem. Van Loon's lives. Simon & Schuster. 1942. 920 V261v
"A true and faithful account of a number of highly interesting meetings with certain historical personages . . . who came to us as our dinner guests in a bygone year."

Vandegrift, George W. Castor oil and quinine. Dutton. 1942. 92 V225
Affectionate portrait of the author's father, eccentric but lovable doctor to New York's old Seventh Ward at the turn of the century.

Defense. Politics

Federal Writers' Project, Texas. Randolph Field, a history and guide. Devin-Adair. 1942. 358 F293r

Griffin, Robert A., *editor.* School of the citizen soldier. Adapted from the educational program of the Second Army. Appleton-Century. [1942.] 355 G852s

Holmes, Harry N. Strategic materials and national strength. Macmillan. 1942. 338 H751s

Reves, Emery. A democratic manifesto. Random House. [1942.] 321 R453d
A plea for the creation of a world order founded on the economic, social and political realities of the present day.

Watson, Goodwin, *editor*. Civilian morale. Reynal & Hitchcock. [1942.] 301 S6785c
The findings and recommendations of a group of psychologists on the subject of civilian morale.

Woodbury, David O. What the citizen should know about submarine warfare. Norton. [1942.] 623.9 W884w

Fiction

Bailey, Henry C. Nobody's vineyard. Doubleday, Doran.
Villainy, romance and prime sleuthing by Joshua Clunk figure in the Crime Club selection of the month.

Basso, Hamilton. Sun in Capricorn. Scribner.
High and low politics in Louisiana afford the background for an acid portrait of a potential dictator.

Benet, Laura. Come slowly Eden. Dodd, Mead.
A novel based on the life of Emily Dickinson.

Brand, Max. Dr. Kildare's trial. Dodd, Mead.
Dr. Kildare faces trial for malpractice as a result of an emergency operation performed on a young dancer.

Childers, James Saxon. Enemy outpost. Appleton-Century.
A newspaperman trails Nazi agents who have been sabotaging vital defense plants in the United States.

Coles, Manning. This fortress. Doubleday, Doran.
A Nazi flyer, shot down in an English village, discovers that he is the son of his captor.

Collins, Mary. Only the good. Scribner.
Suspected of the murder of her great aunt, Susan Rutledge proves her innocence and her ability as a detective.

Corbett, Elizabeth. Early Summer. Appleton-Century.
A sequel to *Faye's folly*, in which Sheba Faye marries and becomes the stepmother of five children.

Daly, R. W. Soldier of the sea. Morrow.
The adventures of a former university don with the British fleet during the French and Dutch wars.

Davis, Clyde Brion. Follow the leader. Farrar & Rinehart.
Success story of an undistinguished Missourian's rise to fame and power after the World War.

Dawson, Peter. Long ride. Dodd, Mead.
A "Silver Star Western" in which a group of cattlemen attempt to prevent the invasion of their grazing land by sheep herders.

Doner, Mary Frances. Glass mountain. Doubleday, Doran.
A romance of the Great Lakes country and the Chautauqua circuit.

Foley, Martha, *editor*. The best American short stories, 1942. Houghton, Mifflin.
The annual collection formerly edited by the late Edward O'Brien.

Ford, Leslie. Murder in the OPM. Scribner.
The murder of an OPM official brings to light a conspiracy to withhold a much needed metal from the market for higher prices.

Gallico, Paul. Golf is a friendly game. Knopf.
An ace salesman for a golf equipment company relates his humorous experiences with players and business competitors.

Gardiner, Erle Stanley. The case of the careless kitten. Morrow.
A fast moving Perry Mason mystery in which a kitten provides the clues.

Gruber, Frank. Gunsight. Dodd, Mead.
After brief imprisonment, a western outlaw wins his freedom and decides to go straight.

Hancock, Lucy. Staff nurse. Macrae, Smith.
A doctor-nurse romance.

Harris, Cyril. One braver thing. Scribner.
Historical novel of the settlement of a Nova Scotian village by a band of Tory sympathizers from New Jersey.

Hobart, Alice Tisdale. The cup and the sword. Bobbs-Merrill.
Saga of four generations of a powerful family of wine makers in the San Joaquin Valley in California.

Hughes, Dorothy. The fallen sparrow. Duell, Sloan, Pearce.
A thrilling spy-mystery concerned with the efforts of German refugees to sabotage the American war effort.

Jennings, John. Gentleman Ranker. Reynal & Hitchcock.
The stirring adventures of a British private during the French and Indian wars.

Jordan, Mildred. Apple in the attic. Knopf.
A folktale depicting the customs, superstitions and oddities of the Pennsylvania Dutch.

Lieferant, Henry, and Sylvia Lieferant. Heavenly harmony. Dial.
The romance of a debutante and a musical prodigy and how they reconciled their two different worlds.

Marks, Percy. Full flood. Reynal & Hitchcock.
The spiritual regeneration of a sensitive cripple, who discovers that he can perform useful work for the government.

Mason, A. E. W. Musk and amber. Doubleday, Doran.
A melodramatic tale of England and France during the Inquisition.

Medearis, Mary. Big Doc's girl. Lippincott.
A simple story of a kindly doctor and his family who minister to the needs of a remote Arkansas community.

Overstreet, Carolyn. Coffee cream. Dutton.
A cross section view of a Mississippi community at the turn of the century, showing the tension and tragedy caused by the color cleavage.

Parmer, Charles. Murder at the Kentucky Derby. Doubleday, Doran.
A race horse owner and gambler is slain on the eve of the turf classic.

Reilly, Helen. Name your poison. Random House.
A quintet of murders keeps Inspector McKee on his toes while he tracks down the lone killer.

Riesenberg, Felix, *Jr.* Salvage. Dodd. Mead.
An American freighter eludes capture by an enemy raider in an adventurous passage from Cape Town to Norfolk.

Roberts, Cecil. One small candle. Macmillan.
The outbreak of war interrupts the idyllic romance between a young Englishman and his American cousin.

Ross, Ishbel. Isle of escape. Harper.
A New York correspondent uncovers an Axis plot among a group of evacués.

Seghers, Anna. The seventh cross. Little, Brown.
Stark, moving drama of seven men who attempt escape from a notorious German concentration camp.

Seifert, Elizabeth. Surgeon in charge. Dodd, Mead.
A hospital romance.

Snow, Charles. Outlaws of Sugar Loaf. Macrae-Smith.
An exciting tale of frontier lawlessness and vengeance.

Steedman, Marguerite. But you'll be back. Houghton, Mifflin.
A quiet story of a small, Georgian town and a man's attempt to rebuild it after a disastrous fire.

Talbot, Hake. The hangman's handyman. Simon and Schuster.
An ancient family curse supposedly wreaks deadly havoc among the guests at a dinner party.

Terrell, John. Plume Rouge. Viking.
The hazardous events attending the founding of a settlement on the Columbia River.

Von Tempski, Armine. Thunder in heaven. Duell, Sloan & Pearce.
A story of the efforts of two doctors to find a cure for leprosy told against a colorful, Hawaiian background.

White, Ethel Lina. Her heart in her throat. Harper.
The curiosity of a young governess and her charges about strange happenings in a neighboring house leads to the solution of a double murder.

Widdemer, Margaret. Angela come home. Farrar & Rinehart.
A young girl's adjustment to American life after seven years in France.

Wright, Harold Bell. The man who went away. Harper.
A successful but embittered man finds a new way of life while he is the guest of a naturalist in his mountain home in California.

Young, Gordon. Iron rainbow. Doubleday, Doran.
Northern and Confederate soldiers battle for control of a new railroad.

History and Travel. The War

Baber, Robert. Oil, blood and sand. Appleton-Century. 1942. 940.53 B168o
A discussion of stakes and strategy in the Middle East.

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More Books

The Bulletin of the Boston Public Library

DECEMBER, 1942

Jews in Early American Literature

By LEE M. FRIEDMAN

The Ten Tribes Lost Again

WHAT became of the lost Ten Tribes of Israel? Today we believe that when Sargon II (719 B.C.) deported the people of the Northern Kingdom en masse, these Jews either were completely assimilated and incorporated into the general population of Assyria or, together with the people of Assyria, were absorbed into the population of the nations which later conquered that land. This was not always the general belief. When the reading of the Bible was a daily requirement for serious Christians, the assurance of the words of prophecy was accepted literally. It was then unquestioned that at the appointed time the Jews would be called from the ends of the earth to be converted. It was inherent, therefore, in the logic of the situation that these ten lost tribes must have escaped from Assyria and be hidden away somewhere awaiting this calling of the Lord. But where? This puzzle was long the favorite mystery story of Christendom. Fascinating solutions had a sure-fire popular appeal. To find the answer, the public eagerly swallowed many a traveller's tale or even waded through ponderous theological discourses to have their imaginations stirred by the discovery of the lost tribes in distant lands amongst strange peoples. It was evident that they were more interested in these missing Jews than in Jews close at hand.

In 1650 John Eliot was preaching the gospel to the Indians in a small settlement south of Boston known as Roxbury. In order to get the English churches interested in providing funds for the support of these missionary labors, the Reverend Thomas Thorowgood of Norfolk, England, in that year published a book entitled *Jews in America, or, Probabilities that the Americans are of that Race. With the removall of some contrary reasonings, and earnest desires for effectuall endeavours to make them Christian.* It demonstrated that, at long last, the lost ten tribes had been found in

America. Without a doubt the Indian redskins were identified as Jews. This was not an original discovery. As early as 1585 Father Duran, in a history of New Spain, basing his conclusions upon a fancied resemblance between the religious rites of Jews and American Indians, wrote: "My opinion and supposition is confirmed that these natives are of the ten Tribes of Israel that Salmanasser, King of Assyrians, made prisoners and carried to Assyria in the time of Hoshea, King of Israel."[1] The Thorowgood book, however, won the formal approval and license of the official censor as if it disclosed something new:

> Septem. 4, 1649.
>
> I have perused this learned and pious discourse concerning the Americans, and thinking that it will much conduce to that most Christian worke of their conversion to the faith of the Lord Jesus Christ, I doe approve it as very worthy to be printed and published.
>
> John Downame

By 1650 Charles I had been beheaded and the Puritan hierarchy had taken control of the English government. Englishmen's thoughts had turned back again to the Old Testament and their interest in Jews had been reawakened — an interest not merely in the Old Testament Jews but in living Jews. Taking literally the promise that the Millennium would come when the Jews should have been dispersed to all ends of the earth and "called" (converted), the Puritans looked for that happy event as very near at hand, possibly to occur within their lifetime. So this was a book on a live topic, this finding and identification of the ten lost tribes of Israel in another end of the world! It was a further strange confirmation of the truth of prophecy, and an assurance that the Millennium was really closer at hand than had ever before appeared.

The book is a typical seventeenth-century religious polemic seeking to prove its contentions by citations and interpretations of holy text. This was considered stronger proof than any actual personal observations identifying the customs and traits of the Indians with those of the Jews. To the present-day reader, trained in thinking based on scientific investigation, this method is naturally wholly unconvincing.

As an adjunct to his work Thorowgood added "An Epistolicall Discourse of Mr. John Dury to Mr. Thorowgood. Concerning his conjecture that the Americans are descended from the Israelites. With the History of a Portugall Jew, Antonie Monterinos, attested by Manasseh Ben Israel, to the same effect." There was appended a translation of an affidavit from which appears that this Mr. Monterinos, or more correctly Antonio de Montezinos, is just plain Aron Levi. He has a long and complicated story to tell. Boiled down, what Aron Levi says is that, while traveling in South America, he met a race of savages who recited the *Shema'*, practised Jewish ceremonies, and claimed to be of the tribe of Reuben. He had appeared before the authorities of the Amsterdam syna-

gogue; and the author submitted the attestation of Rabbi Menasseh ben Israel that "the author Monterinos is a vertous man, and separate from all manner of worldly interests; and that hee swore in my presence that all that which he declared was a truth."

The interest aroused in England by Thorowgood's book evidently suggested the idea to Rabbi Menasseh ben Israel that this theory could be made use of for the benefit of real Jews. For some time the Amsterdam Jewish merchants had hoped to be able to bring about the repeal of the ban against the admission of Jews to England which had existed since 1290. To further that end, Menasseh ben Israel wrote a Spanish pamphlet which, in the same year, was translated into Latin and published under the title of *Spes Israelis*. The Latin edition was addressed "To the Parliament, the Supreme Court of England." Then it was translated into English and became that landmark of Anglo-Jewish history published in London in 1650 entitled *The Hope of Israel* . . . "Newly extant, and Printed in Amsterdam, and Dedicated by the Author to the High Court, the Parliament of England, and to the Councell of State." The title-page adds that the treatise shows "the place where the ten Tribes at this present are, proved, partly by the strange relation of one Antony Montezinus, a Jew, of what befell him as he travelled over the Mountaines Cordillaere, with divers other particulars about the restoration of the Jews, and the time when."

It is a subtle appeal to the Puritan hopes for the Millennium. The letter from Menasseh ben Israel to Dury, quoted in Thorowgood, is a fair summary of the tract:

> I declare how that our Israelites were the first finders out of America; not regarding the opinions of other men, which I thought good to refute in few words onely; and I thinke that the ten Tribes live not onely there, but also in other lands scattered every where; these never did come backe to the second Temple, & they keep till this day still the Jewish Religion, seeing all the Prophecies which speake of their bringing backe unto their native soile must be fulfilled: So then at their appointed time, all the Tribes shall meet from all the parts of the world into two provinces, namely Assyria and Egypt, nor shall their kingdome be any more divided, but they shall have one Prince the Messiah the Sonne of David. I do also set forth the Inquisition of Spaine, and rehearse diuers of our Nation, & also of Christians, Martyrs, who in our times have suffered seuerall sorts of torments, & then having shewed with what great honours our Jews have been graced also by severall Princes who professe Christianity. I proue at large, that the day of the promised Messiah unto us doth draw neer, upon which occasion I explaine many Prophecies.

Of course no party in a controversial religious field has it all to itself. So no sooner was Thorowgood's book well launched on its way to popularity, than the opposition made itself heard. Sir Hamon L'Estrange, a well-known theologian, was the first to join issue. In 1652 he published

Americans No Jewes, or Improbabilities that the Americans are of that Race. With many Latin quotations, and on the authority of chapter and verse from Holy Writ, he demonstrates to his own entire satisfaction that the Americans are just simple Indians and were never Jews at all.

This was a good start; and the heat of controversy only confirmed all contestants in their preconceived opinions.

In the meantime events marched forward. By the year 1660 the Stuart dynasty was restored to the English throne and His Majesty Charles II reigned. In that year Thorowgood decided to publish a new edition of his book. Instead of merely republishing, he completely rewrote it, even changing the dedication. This time it was addressed "To the King's Most Excellent Majesty" and a certificate from witnesses was appended to show that the 1650 edition was originally to have been so dedicated, had not God at that time permitted violence to prosper. This new tract was entitled *Jews in America,* "or Probabilities, that those Indians were Judaical, made more probable by some additions to the former Conjectures. An accurate *Discourse* is premised by Mr. John Eliot (who first preached the Gospel to the Natives in their own Language) touching their Origination, and his Vindication of the Planters." Omitted are Dury's discourse and Mr. Aron Levi Monterinos's affidavit. Instead we have the "learned conjectures of Reverend Mr. John Eliot" himself.

Considering his actual contact with Indians and long acquaintance with them, one might well have expected from Eliot a recital of personal observations and experiences; but, true to tradition, he only repeated the same old arguments from Bible texts in the same old way.

Thus opened another chapter in this ancient puzzle, and a new element was introduced into the controversy proving that the poor American Indians were the ten lost tribes.

Literary America Adopts a Jew

WITH the appearance in 1779 of Lessing's *Nathan der Weise,* the idea of the Jew as a living personality in the contemporary world forced itself upon the consciousness of Christians. Coming from the pen of Germany's foremost literary figure, this daring challenge to the age-old misconception of the Jew, based on ignorance and prejudice, startled Europe. As the eighteenth century drew towards its close and the ferment of the new French social philosophy, the influence from England of Locke's reasoning, and the example of our American experiment in civil liberty directed the thinking of Europe into new democratic channels, the shameful civil status of the Jews began to stir the conscience of certain Christians as a humanitarian issue. Christian Wilhelm von Dohm, for example, in 1781 appealed to this humanitarian and moral sensibility

H. 25. 16

Iewes in America,

OR,

PROBABILITIES

That the AMERICANS are of that Race.

With the removall of ſome contrary reaſonings, and earneſt deſires for effectuall endeavours to make them Chriſtian.

Propoſed by THO: THOROVVGOOD, B. D. one of the Aſſembly of Divines.

CANT. 8. 8. *We have a little ſiſter, and ſhe hath no breaſts, what ſhall we doe for our ſiſter in the day when ſhe ſhall be ſpoken for?*
MAT. 8. 11. *Many ſhall come from the Eaſt, and from the Weſt, and ſhall ſit downe with* Abraham, *and* Iſaac, *and* Jacob *in the Kingdome of Heaven.*

Æthiopes vertuntur in filios Dei, ſi egerint pœnitentiam, & filii Dei tranſeunt in Æthiopes ſi in profundum venerint peccatorum: Hieronym. in Eſai,

London, Printed by *W. H.* for *Tho. Slater*, and are be to ſold at his ſhop at the ſigne of the Angel in Duck lane, 1650.

Facsimile of Title-Page, from a Copy in the Boston Public Library In the Original Size

of his countrymen by means of a startling polemic, *Uber die burgerliche Verbesserung der Juden.* It was a provocative and challenging demand that, as Jews were human beings, they should be treated as such in a civilized state. In 1785 the Royal Society of Arts and Science of Metz offered a prize for the best answer to the question: "Are there ways to make Jews happier and more useful in France?" Two years later the prize was divided amongst three widely circulated essays. The first was written by Abbé Grégoire, the liberal Catholic[2]; the second by Thiery, the famous lawyer and politician[3]; and the third by Zalkind Hourwitz, a Polish Jew.[4]

The first tangible results of all this agitation came in 1790 when, for the first time, Jews were made full citizens of a European state. In that year, Jews of southern France — "les Juifs Portugais, Espagnols & Avignonois" — were, by royal *Lettres Patentes,* issued under a decree of the National Assembly, invested with all rights of *citoyens actifs.*

Even Tory England was not immune to the reverberations of this new spirit of the times. Although Catholic emancipation was still years away and complete Jewish emancipation was over half a century distant, the sway of the fox-hunting country squire was about to be challenged by a newly arising democracy led by city magnates and industrialists. The power of the rotten boroughs could not stem the tide before the increasing importance of Manchester, Birmingham, and Lancaster. The mill, mine, and factory workers were to supersede farm laborers as England's breadwinners. Before she fully realized the significance of the change England was finding herself with a middle class socially, politically, and intellectually aggressive in asserting new democratic ideals.

In 1782 a translation of *Nathan der Weise* was published in London. In 1794 Richard Cumberland wrote *The Jew,*[5] and his "Sheva" set a fashion in Jewish heroes. The play continued to hold popular favor for years and ran through seven editions. Within two years, in 1796, George Walker used another Jewish hero to captivate the English reading public with *Theodore Cyphon, or the Benevolent Jew.* With the rise of the romantic movement in English literature, the mysterious Jew and beautiful, sable-tressed, almond-eyed Jewesses made a definite appeal to readers. By 1815 the popular idol of fashion, Lord Byron, wrote his sentimental *Hebrew Melodies* which, in spite of the handicap of the weak, tinkling tunes of Isaac Nathan, stirred Jewish sympathy in haunting appealing pathos:

Oh, weep for those that wept by Babel's stream.
. . . . . .
Tribes of the wandering foot and weary breast,
How shall ye flee away and be at rest!
The wild-dove hath her nest, the fox his cave,
Mankind their country — Israel but the grave!

Or again in a wailing note for Israel's woes:

She walks in beauty, like the night
of cloudless climes and starry skies;
And all that's best of dark and bright
meet in her aspect and her eyes;
Thus mellow'd to that tender light
which heaven to gaudy day denies.[6]

In this atmosphere Scott's *Ivanhoe* (1819) made its bid for popular favor with Isaac of York and the fair Rebecca.

Without enumerating the minor story-writers in the Annuals which flourished during the period and commanded a fashionable following, and lesser authors of popular fiction, by mid-century Grace Aguilar, Sir Edward Bulwer, Dickens, Amelia Bristow, Disraeli, Maria Edgeworth, and Anthony Trollope had contributed their share to make the Jew a stock figure of romance. Caricatured, overdrawn, idealistic, impossibly benevolent or unnaturally wicked, unaccountable, mysterious and exotic, villain or hero, in a flamboyant haze of romantic unreality Fagin, Leila, Mr. Levi, Alroy, Sidonia, Mr. Riah, Miss Moses led a host of other Jews to haunt the pages of English literature with the mystery of an ever unsolvable and imperishable Israel.

The United States, at this period, imported its literature and literary ideals largely from England. Cumberland's *The Jew* was played in Boston (twice), New York, Providence, Hartford, Charleston, and Philadelphia within a year of its first appearance in London; and, before another year was passed, it was republished five times in America, three editions appearing in Boston, and one each in New York and Philadelphia.[7] It scored the same smash hit with American audiences as it did in England. As late as 1806 the Boston Theatre advertised: "This evening, Dec. 3, will be presented, for the first and only time these two years, a favorite comedy in five acts, called THE JEW or Benevolent Hebrew." Evidently a kindly Jew still drew such popular interest that the next week, as an afterpiece to *School of Reform,* they offered *Jew and Doctor, or a Prescription for Happiness.* Scott, Dickens, Disraeli, Trollope, Bulwer, and the other English novelists enjoyed the same following in America as in their native land. Their books were not only imported as soon as printed, but pirated for American readers. Thus America came to have a literary acquaintance with the European Jew and the romantic aura in which his mysterious shadow cast spells of charm and color.

Prior to the German Jewish immigration of the 'forties, the average American, outside of a few Atlantic coast cities, had little or no Jewish contacts. When the itinerant convert, the Jewish missionary Frey, came to preach and gather funds in their local church for the conversion of the Jews,[8] the residents of the neighborhood turned out in goodly numbers in order to behold a living Jew, like unto those they had read about in their Bibles and their novels. Thus, by and large, the American public was im-

bued with a theoretical attitude of sentimental sympathy for Jews in the abstract and, at the same time, harbored towards them a kind of antipathy arising partly from inherited religious traditions and partly from prejudice against all foreigners.

It was for this America that the poet Longfellow transmuted his acquaintance, Isaac Edrehi, a staid Boston merchant, into:

A Spanish Jew from Alicant
With aspect grand and grave was there;
Vender of silks and fabrics rare,
And attar of rose from the Levant.
Like an old Patriarch he appeared,
Abraham or Isaac, or at least
Some later Prophet or High-Priest;
With lustrous eyes, and olive skin,
And, wildly tossed from cheeks and chin,
The tumbling cataract of his beard . . .

In this same period, catering to this same American taste, the Reverend Joseph H. Ingraham turned out the best sellers of his days in rapid and prolific exuberance. Beautiful Jewish maidens, noble Jewish youths, and wicked Jewish villains were stock in trade, ready to his hand. When Ingraham abandoned the yellow-covered "blood and thunder" literature and turned to writing religious novels, he struck a new high in public favor. *The Prince of the House of David* (1847), *The Pillar of Fire* (1859), *The Throne of David* (1860), all romanticising the Biblical Jews and "the grandeur of Hebraic history," immediately captured the reading public. Some idea of their popularity may be gathered from the fact that not only did publishers outbid one another in paying Ingraham a previously unheard of sum of $10,000 and royalties for a book, but that some twenty-three editions of the *Prince of the House of David,* nine of *The Pillar of Fire,* and twelve of *The Throne of David* were published, and as late as 1900 there was still a demand for the books. This being the state of American literary diet, a Jew or two judiciously scattered over the pages of a story served as piquant literary tidbits.

In 1862, James R. Newhall, a sober historian, produced an unexpected Jew amongst the pioneer settlers of his native Lynn. Did he intend this as a joke on the philo-Judaic attitude of his neighbors? Was Manasseh Guatolf an imaginary personality and his story invented as an exotic incident to serve Newhall's purpose of arousing interest in the early history of Lynn? Or was he really some lonely wandering Ishmael who, in his goings and comings in the early Colonial days, found peace and companionship in the proximity of the learned Hebraist, the Reverend Samuel Whiting?

For the story we must rely on the pages of *Lin, or Jewels of the Third Plantation,* which James R. Newhall published under the pseudonym of

Obadiah Oldpath in 1862. The authoritative history of Lynn by Lewis and Newhall contains no mention of him. The records of the First Church of Christ in Lynn for this early period no longer exist. The ancient burying ground where Guatolf is described as interred has disappeared. Nor is he listed in the vital records of ancient Lynn. Indeed, his very name, "Manasseh Guatolf," does not carry conviction as authentic for a Spanish Jew. The absence from other contemporary sources of any corroborating records of so notorious a conversion is suspicious.

The ancient diary of Obadiah Turner is not now to be located, and it is from alleged entries in this journal, purporting to cover the years from 1630 to 1681, that Newhall, writing as Obadiah Oldpath, presents the story. Obadiah describes how, while he was ransacking the garret of an aged relative, "the journal of Mr. Turner fell into the hands of the writer by one of those fortunate turns that sometimes happens to a man, to wit, the turning over of a barrel of old papers." Is this romance of an old New England attic also the elaborate hoax of a serious historian amusing himself at the expense of the less learned?

Whatever the facts, the story is intriguing.

In 1636 the Congregational Church in Lynn, the fifth to have been established in Massachusetts, installed Samuel Whiting as its second minister. Son of the mayor of Boston, England, graduate of Cambridge, for forty-three years in that community of sturdy New England farmers he was universally acclaimed the "Father of Lynn." He was a preacher, author, and scholar, of whom Cotton Mather says, "Especially he was accurate in Hebrew, in which primitive and expressive language he took much delight."

> *One, who for learning, wisdom, grace and years,*
> *Among the Levites hath not many peers.*

A quotation from the Turner journal, in recording the death of "ye dear and reverend Mr. Whiting," December 12, 1679, adds: "Hys learning was great. In ye Hebrew yt hath been said none this side of ye water could come up to him."

Our tale begins with a statement that Guatolf was a Spanish Jew, son of parents "conspicuous for their wealth and proud of their Hebrew lineage." We are told that he had received a superior education "especially in all the learning calculated to confirm and strengthen him in the ancient faith." To escape persecution he was forced to flee and, after years of wandering along "the coasts of the Mediterranean" and a journey to the Holy Land, finally sought our shores. After residing in Boston for a year or two, Manasseh and the Reverend Mr. Whiting, "both being among the best Hebrew scholars in the country," met in the higher literary circles of the town. "Charmed by the benignant character of his new acquaintance," Manasseh made frequent visits to Lynn, to which he finally re-

moved in order to be nearer his friend. "By degrees, his adherence to the old religion weakened and, finally, on a serene Sabbath morning in early summer, the venerable pastor had the blessed privilege, before a great congregation, who had assembled from far and near, of baptizing this son of Abraham into the religion of the Nazarene. It was a marked occasion, and much talked of among the good people throughout the colonies."

The author then goes on to describe how Guatolf's "zeal and devotion may well have put to the blush many who had till then looked upon themselves as foremost in the godly race. He visited the widow and fatherless in their affliction and kept himself from the contamination of the world. The fountains of grace that had sprung up within him seemed pure and unfailing. He was constant in attendance on the services of the sanctuary, and took great pains to lead thither others who had been accustomed to range the woods and fields on the Sabbath. And possessing well trained musical powers, he delighted to join, with his melodious voice, in the sacred song."

The death of Mr. Whiting cast a great gloom over Manasseh. He and the succeeding minister, Mr. Shepard, were not congenial. During the ensuing three years Guatolf gradually lost interest in his new religion, until finally he bade "an everlasting adieu to all his Christian hope and inspiration. But he did not return to his old Jewish faith, No, he wandered into the frigid wilds of Atheism." So the author points the sad moral: "About this time the withering hand of consumption was laid upon him. He was soon confined to his home, and then to his bed. And it was a sorrowful thing to the good people who came to visit him to find not even one ray of light glimmering in his darkened soul. And so he died; died, denying not only the great High Priest of the Christian faith, but also the great Jehovah whom his fathers worshipped. Of all the people on earth, one would think, an educated Jew would be the last to die an infidel."

Manasseh was buried in the old Lynn burying ground, his grave separated by but a few yards from that of Obadiah Turner, until time erased all traces and memory of both.

More elaborate and more plausible than most such tales of this period found in novels, verses, or amongst the miscellaneous literary mélange of decorative sentimental gift book Annuals, it is typical of American legends of mysterious Jews. Again and again mystical wandering Jews pass and repass in the annals of family tradition and local Colonial history. James Russell Lowell persistently asserted that the genius of the Lowells was accounted for by the inheritance of the blood of a remote Jewish ancestor.[9] Perennially the story of a stray Jewish Pilgrim settler joining the Plymouth Colony[10] renews its vogue alongside tales of Jewish pathfinders, such as the one who left his phylactery in the fair Berkshire hills of western Massachusetts.[11]

Jews in the First Old Farmer's Almanac

ON September 15, 1792, Robert Bailey Thomas, a youthful and enterprising Boston bookseller, signed the introduction to a new almanac on which he had been working for months and sent it to the printer. Modestly he wrote: "I have thought proper to entitle (it) *The Farmer's Almanac,* as I have made it my principal aim to make it as useful as possible to that class of people." Thus was launched the famous *Old Farmer's Almanac,* which today is the oldest continuous publication in the United States.

In early America almanacs played an important role not only in disseminating information, in formulating opinion, but also in stimulating interest in many unexpected directions. The very first book printed in America by its first printer, Stephen Day of Cambridge, was an almanac for the year 1639. Previous to the appearance of the *Farmer's Almanac* in 1793, a considerable number of almanacs had already been published in the colonies. The incomplete Congressional Library list alone includes almost 1700 of them.[12] Some of them attained extraordinary popularity and remarkable circulation. The *Ames Almanac,* begun in the year 1726, reached an astonishing sale of 50,000 copies for a single year. Indeed, Cotton Mather in his introduction to his almanac for 1683 was well within the bounds of moderation in writing: "Such an anniversary composure comes into almost as many hands as the best of books." They were the "best sellers" of the day. It has been pointed out that in North America, between the years 1639 and 1700, excluding religious books and pamphlets prepared for government use, eighty of the less than one hundred and fifty titles published in America were almanacs.[13] Even through the lean years of the Revolution the contest for popular favor between competing almanac publishers continued unabated.

In the rivalry of such a highly competitive trade, almanac publishers vied with one another to cater to public taste with a sensitive and almost intuitive appeal to whatever was for the moment the predominating fancy.

During this period the almanac had a hold on popular imagination as something which spoke with oracular wisdom and authority, predicted the future, revealed the past and advised about the problems of everyday life. Thus its contents received a serious attention no longer accorded to such publications by the sceptical reading public of today. In a discriminating article on the almanacs of Massachusetts, Dr. Charles L. Nichols[14] has divided early almanac publishing into three distinct periods on the basis of the reading content which the almanacs stressed in their appeal for public patronage: the first, from 1639 to 1700; the second, from 1700 to 1800; and the third, extending to 1850. The earliest period was distinctly religious; the second devoted itself to practical, instructive, and literary entertainment; while the third was predominantly political.

THE SORROWING JEW.

"If I forget thee O Jerusalem, let my right hand forget her cunning"

A HYMN

WRITTEN BY A FRIEND OF ISRAEL IN LONDON.

Music composed by

GEORGE J. WEBB.

and respectfully dedicated to the

LADIES JEW SOCIETY OF NEWBURYPORT.

by their obliged servant

MATTHEW A. BERK.

Entered according to Act of Congress in the year 1821 by M.A. Berk in the clerk's office of the District Court of Massachusetts

B. W. Thayer's Lithography, Boston

Title-Page of a Copy in Mr. Friedman's Collection
Facsimile Slightly Reduced

In 1793 the pages of popular almanacs supplemented their serious expositions with historical extracts, biographical material, anecdotes, quaint bits of wisdom, moral maxims, and miscellaneous information. A genius like Benjamin Franklin gave his *Poor Richard's Almanack* the spice of originality. The ordinary editor, however, gathered his material from the odds and ends of his reading or lifted it bodily from neighboring newspapers which had stuffed their often gaping columns with trivialities filched from any odd source when, as they went to press, their meager resources and unorganized means of getting news failed them.

The publication of his proposed almanac in 1793 was Thomas's great literary adventure. Born in 1766 on a farm at West Boylston, Massachusetts, Robert Thomas had received only the limited education of a New England rural district school. He had supplemented this by diligent and miscellaneous reading in the library which his father had inherited from his grandfather, an English university man. For a short term Robert was the village schoolmaster in his native town and then learned the trade of bookbinding. In 1793 Thomas established himself as a bookbinder and bookseller. Previously, in the summer of 1792, in order to fit himself to realize his ambition of publishing an almanac, Thomas came down to Boston to study in a "mathematical school" conducted by Osgood Carleton. Here he is supposed to have worked out the calculations for his first almanac, although in its preface he claims that he had "for several years past, paid some attention to that divine science, astronomy, the study of which must afford infinite pleasure and satisfaction to every contemplative mind."

He proposed that his almanac, besides "the large number of astronomical calculations" which were "fitted to the town of Boston but will serve for any part of the adjoining states," was to offer "as great a variety as are found in any almanac of new, useful and entertaining matter." Printed by Belknap and Hall at the Apollo Press in Boston, the almanac was offered for sale "at their office, State Street; also by the author and M. Smith, Sterling at sixpence for a single copy, 4s per dozen and 40s per groce."

The almanac attained an instant popularity and launched Thomas on that successful career which fifty years later he contemplated with self-conscious modesty as having accomplished "what has seldom been done in this or any other country, as we believe, the getting up and publication for half a century of a manual edited by the same person, even as unpretending as our modest and homely annual."

Whether Thomas had any special interest in the Jews is left entirely to conjecture. Perhaps in his boyhood days in Boylston he had heard the country gossip and had come in contact with the great Jewish merchants in the neighboring town of Leicester, whom the coming of the British army into Newport had forced to take refuge on the hilltop of that attrac-

tive Worcester county community. That he had at least a theoretical and sympathetic interest in the political fortune of Jews is amply evidenced by the fact that in the almanac for 1842, and his retrospect of the world's progress during the fifty years he had been publishing the *Old Farmer,* he singled out as one of the highlights of that progress that "the Turk has recognized the Jew as a human being and a brother."

As "new, useful and entertaining matter," his first number of the *Farmer's Almanac* contains two Jewish items. The first, on page 40, under the heading of "Memorable Accidents, Occurrences and Events," reads:

> The *Royal George* of 100 guns overset at Portsmouth, (Eng.) by which misfortune Admiral Kempenfelt, with the crew were lost; there were near 100 women and 200 Jews on board, June 28, 1782.

Launched in 1756, the *Royal George* had been the pride of the royal English navy for its first seven years, and thereafter had continued one of its great vessels. In 1782 it was still a useful ship. While undergoing repairs at Portsmouth, on August (not June) 28th, it sank at its dock. Although the actual number lost was never ascertained, it was currently reported that it carried down in the disaster some 900 of the 1200 persons aboard. Of these it was estimated 250 were women and children who, according to custom, were permitted to remain aboard with their sailor relatives until official sailing orders were received. In the investigation of its captain at the court-martial, there was nothing to indicate that 200 Jews had perished.[15] It is hard to believe that so large a number could have been present at the time.

Perhaps some of the press gangs of the day, through which the navy recruited its crews, had impressed a group of Jewish youths into the *Royal George's* crew; but that could account for but a few. While some of the local Jewish dealers of Portsmouth, who sold naval supplies as "Licensed Agents for Petty Officers and Seamen," may at the time have been aboard the ship on business, this at best could account for no such number as two hundred. It is impossible to figure out how as many as two hundred Jews could have gone down with the vessel. Such a community disaster would have left an indelible record in Anglo-Jewish history, which registers no such loss.

The second Jewish item, which appears on page 41, is of greater importance. It is, we believe, the first narration of post-Biblical Jewish history printed in America.[16] It covers more than a page of the forty-eight which make up the almanac. Although entitled "A brief account of the Persecution of the Jews," it reads to some extent more like a narration of Jewish persecutions of Christians. It is a curious mélange of misinformation and inaccuracies selected from a history of more than two thousand years:

A Brief Account of the Persecution of the Jews

The seventy years captivity of the Jews began 606 before Christ; they about Cyrene, headed by one Andreas, murdered about 100,000 Greeks and Romans, they eat their entrails, and covered themselves with the skins of those they assassinated, 115 after Christ. Above 580,000 destroyed by the Romans, 135. First arrived in England, 1079. Thinking to invoke the divine clemency at the solemnization of the Passover, sacrificed a young lad of twelve years old, the son of a rich tradesman at Paris, by first whipping his flesh from his bones, and then crucifying him; for which cruelty the criminals were executed, and the rest banished France, 1180; from this circumstance the Jews have been ever since held in detestation. Massacred, Sept. 3, 1189. Seven were condemned to pay the King 20,000 marks, or suffer perpetual imprisonment, for circumcising a Christian child at Norwich, and attempting to crucify him, 1235. Two hundred and upwards were apprehended for crucifying a child at Lincoln, eighteen of whom were hanged, and the rest heavily fined, 1255. Seven hundred were slain in London, because a Jew would have forced a Christian to pay him more than two shillings per week for the loan of 20, 1262. Every Jew, who lent money on usury, was commanded to wear a plate upon his breast, signifying that he was an usurer, or to quit the realm, 1274. Two hundred and sixty-seven were hanged and quartered for clipping, 1277; the same year the Jews crucified a child at Northampton, for which fifty were drawn at horses' tails, and hanged. All the synagogues were ordered to be destroyed, 1282. All the Jews in England were apprehended in one day, their goods and chattles confiscated to the King, and they, to the number of 15660, banished the realm, having only sustenance money allowed, 1287; they remained banished 364 years, till Oliver Cromwell restored them. A general massacre of them at Verdun, (France) by the Peasants, who, from a pretended prophecy, conceived the Holy Land was to be recovered from the infidels by them. 500 of these Jews took shelter in a castle, and defended themselves to the last extremity, when for want of weapons, they threw their children at the enemy, and then killed each other, 1317. Driven out of France, 1394. Driven out of Spain, to the number of one hundred and fifty thousand, 1492; they retired to Africa, Portugal, and France. It was against them that the inquisition was there first established. There was not a Jew in England from 1610 to 1624. An act passed to naturalize, 1753; but was repealed on the petition of all the cities in England, 1754. Four were executed in London for murdering a servant, 1771.

To trace the possible sources of this article presents an interesting puzzle. A search of the Worcester and Boston newspapers to which Thomas had access shows that he did not get anything of this sort from their pages. That summer Isaiah Thomas, the famous printer and bookseller of Worcester, had been advertising in the *Massachusetts Spy* an elaborate prospectus of a proposed American reprint of *Josephus*. This new edition promised to add to the text of *Josephus* a continuation of Jewish history by George Henry Maynard L.L.D., bringing it down to the present time. It proposed to narrate the dispersion of the Jews in Europe, Asia, Africa and America, and their different persecutions and present state throughout the world. It also offered "a great variety of

other interesting and authentic particulars never given in any work of the like kind either in the English or any other language" and promised marginal references and notes from "the Rev. Edward Kempton Vicar of Rogate in Sussex and author of the *Complete Universal History of the Holy Bible.*"

This proposed edition was a reprint of the English edition of 1790. Although advertised by Thomas, it was in reality a New York enterprise which William Durell had begun printing in 1792. In sixty parts, it was completed by 1794.[17] Even assuming that Thomas's intriguing advertisement led Robert Thomas to have recourse to either the English edition or to advance sheets of the unpublished parts of the American edition, no basis for the almanac account is found either in Maynard's contribution of modern Jewish history or in the Reverend Mr. Kempton's marginal notes. Nor do the contemporary English magazines, such as the *Annual Register* or the *Gentleman's Magazine,* which had American circulation, furnish in their welter of miscellaneous information the source for the almanac's Jewish history.

The leading authority in English to which at that time one would have turned for the post-Biblical history of the Jews was a translation by Thomas Taylor of *The History of the Jews from Jesus Christ to the Present Time,* by the learned Protestant pastor Jacob Christian Basnage, which was published in London in 1706-1708. This huge quarto was well worthy of a place in the library of an English university graduate such as Thomas's grandfather had been. But a comparison of any of the incidents given in the almanac with Basnage shows at once that it could not have been Thomas's source of information. Thus the almanac tells of little Saint Hugh of Lincoln:

> Two hundred and upwards were apprehended for crucifying a child at Lincoln, eighteen of whom were hanged, and the rest were heavily fined 1255.

The narration from Basnage is:

> ... the Jews of Lincoln were accus'd of murthering a child. There were three particular circumstances in this accusation — one was, that the inhabitants of Lincoln had invited four Jews from every city in England to assist at this sacrifice. A second, that the murderer confess'd, when his life was promised him, that this sacrifice was renewed every year, tho' it was not always discover'd, and that the earth had cast out the body of the child. The third was that the King refusing to ratifie the promise of saving the Jews arrested ninety one prisoners at London, and punish'd many others of 'em capitally.

Yet here is this history of post-Biblical Jews from Thomas's pen, garnered sometime somewhere from his miscellaneous reading, calling this sordid page of human history to the attention of an American public most of whom at that time had probably never been in personal contact with a Jew. Does he add incidents of alleged wrong-doing by Jews in

order to preserve an air of impartiality? Is he a conscious apologist, or is he only a harried editor, uncritically filling an unexpected void from some potpourri of cuttings collected promiscuously against the time of need? The oft-repeated advertisement of the forthcoming history of the Jews in the most widely circulating newspaper in his home county had perhaps inspired him to make capital of the curiosity which still could be aroused in rural New England over the Jews as the ancient people of the Book. Perhaps it was merely a vainglorious and ostentatious display of assumed knowledge in order to steal a neighbor's thunder.

Be this as it may, it is fair to say that at least such an article directed attention both to the sufferings and persecutions of the Jews, whom the widely scattered clientèle of the almanac otherwise associated only with far distant Biblical times. As New England, which had so recently had its own experience of fighting for freedom from tyranny and persecution, read this new American oracle throughout 1793, if this article did not arouse sympathy for the Jew, it could not have failed to stimulate interest in him as a human being.

Notes

1. Quoted from *The Lost Tribes a Myth*, A. H. Godbey, Durham, 1930, p. 2.
2. *Essai sur la Régénération Physique, Morale, et Politique des Juifs*, Metz, 1789.
3. *Dissertation Sur Cette Question: Est-Il des Moyens de rendre les Juifs plus heureux et plus utiles en France?* Paris, 1788.
4. *Apologie Des Juifs en Réponse à la Question: Est-il des Moyens* etc., Paris, 1789.
5. Louis Zangwill, "Richard Cumberland Centenary Memorial Paper," in J. H. S. E., VII, pp. 147–179.
6. The description of the Jewish maiden is typical. Only Scott does it better. It is said that he knew no Jews and drew his portrait from a description of Rebecca Gratz of Philadelphia by Washington Irving. At any rate, he gave free run to his imagination and did a good job of flamboyant exaggeration:

> "Her form was exquisitely symmetrical, and was shown to advantage by a sort of Eastern dress, which she wore according to the fashion of the females of her nation. Her turban of yellow silk suited well with the darkness of her complexion. The brilliancy of her eyes, the superb arch of her eyebrows, her well-formed aquiline nose, her teeth as white as pearl, and the profusion of her sable tresses which, each arranged in its own little spiral of twisted curls, fell down upon as much of a lovely neck and bosom as a simarre of the richest Persian silk, exhibiting flowers in their natural colours

embossed upon a purple ground, permitted to be visible — all these constituted a combination of loveliness, which yielded not to the most beautiful of the maidens who surrounded her. It is true that of the golden and pearl-studded clasps, which closed her vest from the throat to the waist, the three uppermost were left unfastened, on account of the heat, which something enlarged the prospect to which we allude. A diamond necklace, with pendants of inestimable value, were by this means also made more conspicuous. The feather of an ostrich, fastened in her turban, by an agriffe set with brilliants, was another distinction of the beautiful Jewess." *(Ivanhoe,* Chapter 7.)

7. Edward D. Coleman, "Plays of Jewish Interest, 1752–1821," in A. J. H. S. XXIII, pp. 171–198; Evans 28512–28516.
8. Lee M. Friedman, "The American Society for Meliorating the Condition of the Jews and Joseph S. C. F. Frey," in *Early American Jews,* Chapter VIII.
9. ". . . Perhaps the ablest, certainly the most tenacious, race that had ever lived in it (the world) — the race to whom we owed our religion and the purest spiritual stimulus and consolation to be found in all literature — a race in which ability seems as natural and hereditary as the curve of their noses and whose blood, furtively mingling with the bluest bloods in Europe, has quickened them with their own indomitable impulsion." J. R. Lowell, *Democracy,* an address delivered in Birmingham, England, on October 6, 1884.
10. An animated controversy was carried on in the newspapers of yesterday (*Philadelphia Ledger, Boston Post* and others, December 1920–January 1921) over one, Moses Simonson, who came in the *Fortune* to Plymouth in 1621 and who was by some identified as this Pilgrim Jew. Moyses P. Simmons, a descendant, indignantly asserted that his ancestor was of good English stock, a "Symonds, Simonds, Symans," of Devonshire, Dorset, Gloucester, etc., and "with no disrespect to the Jewish People," a stalwart Protestant. The Reverend Paul Sturtevant Howe, Ph.D., joined issue with descendant Moyses, stoutly "satisfied that my ancestor Moses Simonson was a Jew."
11. This legend is told in *Early American Jews,* by Lee M. Friedman, p. 40.
12. *Preliminary Check List of American Almanacs, 1639–1800,* Library of Congress, Washington, 1907.
13. Charles L. Nichols, "Notes on the Almanacs of Massachusetts," *Proceedings of the American Antiquarian Society,* vol. 22 (n.s.), p. 18.
14. *Ibid.,* pp. 17 and 18.
15. For an account of the Royal George and its loss see Commander A. T. Stewart, *H. M. S. Royal George 1756–1782.* Blue Peter, London, January, 1932.
16. Cotton Mather's *Biblia Americana* was never published. "Biblia Americana — the First American Attempt at Post-Biblical History." Lee M. Friedman. *Journal of Jewish Bibliography,* Vol. III, January-April 1942.
17. *The whole genuine and complete works of Flavius Josephus. Also a continuation of the history of the Jews, from Josephus down to the present time* — by George Henry Maynard, L. L. D . . . New York (incomplete), plates and maps.

Exhibitions from the Wiggin Collection

Etchings by Jean-Louis Forain

THE Albert H. Wiggin Collection of Prints and Drawings is proving itself of greater importance with each succeeding exhibition. The interest shown by visitors, students, and art groups has been most gratifying; and since the value of any collection is in its use, the monthly displays are playing an important rôle in the educational field of graphic arts. The many states, sketches, counterproofs, and working drawings in this unusually rich collection provide rare opportunities to the genuinely interested student. To the uninitiated visitor the best prints do not always appeal most fully in the beginning; but as he advances he takes more and more pleasure in the technical handling.

Perhaps from a technical standpoint the work of Jean-Louis Forain, which constitutes the current exhibition, is difficult to understand at first glance. The large open technique with its complicated twists, zigzags, crossings, and tangles is not so casual as one might think. It is the work of a hand sure of the result that it intends to produce; it is direct and vigorous, producing recognizable forms out of apparent chaos. Forain's ability to draw by suggestion rather than detail is masterly, and his ideas are conceived with power and originality. By studying his work one can see the plate grow with each telling stroke of the needle. His observation was so acute and his memory so fertile that he could draw at any moment on an inexhaustible store of knowledge to illustrate his motives.

Forain's first etching was made in 1873 and in the following thirteen years he made twenty-eight plates. Then for twenty-two years he devoted all his energy and enthusiasm to lithography, producing caustic cartoons and witty comments on stone for various French journals. The Paris law courts, which were done in the earlier stages of his mature period, are among the most impressive prints of his entire *oeuvre,* and it was "Le Désespoir de l'Accusé" that first inspired the artist to pick up the etching needle again. This entire group of court scenes is of a very high standard and only a few can be mentioned in this limited space. "Le Prévenu et l'Enfant" is represented in four states, and is perhaps more pleasant to look upon than several others with grimmer contents. In it a mother lifts her chubby baby in front of the dock, where he recognizes his father with active, eager hands and feet. "La Sortie de l'Audience" is a powerful print in which the artist dwells upon the contrast between the helplessness of the widow and orphan and the court; "Fille-Mère," of which Campbell Dodgson states that for utter tragedy nothing else in Forain's work is comparable; "Témoins à l'Audience," "La Lecture du Dossier," and "L'Avocat Parlant au Prévenu" are among those that should be singled out for special mention.

In the impressions of the Lourdes series, it is evident that Forain has set down upon the copper some of the most intimate confidences of his inner spirit, while greatly moved to compassion before the drama of human events and circumstances. Among these are the most accomplished and beautiful of

his expressive plates — for instance, "L'Imploration devant la Grotte." Malcolm Salaman gives us a profound description of this plate: "The little crutch on the ground tells a pitiful tale of helplessness, and the rapt expressions of the supplicants indicate how high their hopes are reaching beyond the pain they daily suffer for their child's pain." And Campbell Dodgson states, "Most beautiful of all this set, and the finest etching, in all probability, that the twentieth century has yet produced is 'L'Imploration,' in which the parents of a crippled child, whom the father holds in his arms, kneel in anxious prayer before the famous grotto of Lourdes. The outline is of the simplest: there is the barest suggestion of the tapers and votive offerings hung in the grotto; the simplicity of the printing is in perfect accord with the character of the design, and the master has achieved with matchless success the omission of everything irrelevant and trivial." "La Miraculée à Lourdes" depicts a woman who has risen from her stretcher and thrown down the crutch that is no longer needed; her rigid attitude and tense expression beautifully illustrate her fervent belief. There are several plates of "La Miraculée à Lourdes" and each in its own way has a powerful message. The exhibition contains others worthy of note: "La Paralytique," "Les Brancardiers à Lourdes," "Les Communions des Malades à Lourdes," and "Entrée des Piscines à Lourdes."

These Lourdes records and court scenes are strong personal expressions of Forain's great power and rare technical brilliance, and it is precisely in these qualities that we find the artist at his greatest achievement. These superb impressions have a strong dramatic force, a certain realism, depicting things as Forain really saw and felt them. Behind all there is a vigorous personality combining qualities which, as remarked above, at first make him difficult to understand. If fine draughtsmanship is the power to suggest, then Forain has given us masterly results by eliminating everything but essentials. To many it is in these two series of plates that Forain found his most perfect expression. In modern French graphic art his work stands unique.

The oil paintings of "La Lettre du Prévenu" and "Scène du Tribunal" in the small gallery should be studied in relation to this exhibition. The Albert H. Wiggin Collection also possesses a number of water-color drawings and lithographs pertinent to these etchings.

ARTHUR W. HEINTZELMAN

Ten Books

The Great Offensive. By Max Werner. Viking. 1942. 360 pp.

THROUGH his books and articles Mr. Werner has emerged as one of the soundest commentators on the war. Three years ago he was one of the few to give a correct estimate of the Soviets' military strength, and months ahead he predicted the Nazi-Soviet conflict. In his new volume he presents a military history of the war. Without being pontifical or indulging in vague guesses, he offers a sound analysis of the major battles — the battle of the frontier in Russia, Hitler's "conquest in a vacuum"; the battle of Smolensk, the first really decisive encounter, which dissolved the myth of German invincibility and revealed the Russian capacity for resistance; the battle of Moscow, in which the Germans met their "Marne"; and the winter campaign, which demonstrated the total failure of German planning. "The German war plan against Russia," the author writes, "was conceived and applied as a Blitzkrieg. Its basic elements were surprise, unceasing offensive action, mobile warfare, encirclement, and the battle of annihilation." The Soviet concept of war was altogether different: "under the Soviet plan the enemy must first be weakened, exhausted, bled white in ceaseless struggle before a great counter-offensive is begun." Mr. Werner is confident that the Russians — in spite of their enormous losses in territory, population, and raw materials — are capable of meeting the German forces and going over, in due time, into the offensive. His comments on the African front are — in view of the events of the last few weeks — especially striking. "If North Africa and the Mediterranean had been converted into a base of Allied operations for intervention in Southern Europe," he writes, "the blow could have been delivered even more easily from there than from the British Isles. For in that event the Allies would have had the choice of direction from Spain to the Balkans; and the coasts of Southern Europe, in contrast to the Atlantic coasts of Western Europe, are not fortified." (*Z. H.*)

Europe, Russia, and the Future. By G. D. H. Cole. Macmillan. 1942. 233 pp.

THIS essay offers bold suggestions for post-war reconstruction. The author, a British political scientist and convinced socialist, urges his fellow-socialists to "think supra-nationally, democratically — and realistically." National sovereignty is an anachronism, since the smaller nations, being incapable of defense, would have to depend on the large powers and risk domination. Hence Mr. Cole argues in favor of a supra-national group organization of nations, which would retain, like the Soviet Republics, their national languages and institutions. Such a government could not be carried out successfully under the capitalist system, with its present restrictive policy leading inevitably to want, war, and exploitation of colonies; it must instead be operated with a view to the general welfare. Whether Britain would align itself with a socialist Western Europe or with the still capitalist United States, the author leaves an open question. An analysis of the political disaster resulting from the flabbiness of the Weimar Republic leads him to recommend an out-and-out socialist revolution for post-Nazi Germany. Chapters on social morality and the essentials of democracy give stimulating expression to the author's faith in the democratic process, which can be made vital only through the direct, active neighborhood participation of all people in their government. (*M. M.*)

The Twilight of France. By Alexander Werth. Harper. 1942. 368 pp.

THIS detailed record of "the most critical and depressing years in modern French history" is based on Mr. Werth's earlier books *The Destiny of France* and *France and Munich*. It is primarily a political chronicle, written by a journalist whose knowledge of the intricacies of French politics is equalled by few. The Daladier Cabinet of 1933 was, he writes, "the last normal and comparatively stable Government before the storm broke loose in January 1934." This storm was,

of course, the Stavisky scandal and the riots of February 6, which the author witnessed. In 1935 Laval became Premier, and from then on France was tossed from one side to the other in the struggle among such conflicting forces as the Croix de Feu, the Front Populaire, the various trade unions, and increasing Fascist influences. The people themselves were easily misled by a horde of peace-at-any-price orators and would-be dictators. The worst of these was Georges Bonnet, whom Mr. Werth considers largely responsible for the Munich sell-out and the subsequent defeat of France. He charges, for instance, that Bonnet misrepresented the Russian attitude on the subject of Czechoslovakia, which would have supported France in case of war; and that he deliberately falsified Gamelin's report to the Cabinet on the country's military situation. And so years of intrigue and shilly-shally ended in a "tragedy of France" which, Mr. Werth feels, could have been avoided. (*H. McC.*)

Order of the Day. By Thomas Mann. Knopf. 1942. 280 pp.

THESE sixteen articles, selected from the author's political essays and speeches of the last two decades, have one controlling theme — "the individuality of the human; the totality of the spirit." Through them all he stresses his bourgeois background, his devotion to "old-fashioned" liberalism, and his sincere belief in the cause of international peace. In "Culture and Politics," written in 1939, he laments the tendency of the self-conscious intellectual to avoid politics, which is itself "nothing but intellectual morality," and to disdain democracy. "I Stand with the Spanish People" is a reiteration of his belief that "politics is everybody's business." The volume contains "Europe Beware" and Herr Mann's well-known exchange of letters with the Dean of the University of Bonn, both prophetic of the coming struggle. Perhaps in "The Brother," that pityingly ironic sketch of a frustrated "fellow-artist," he approaches most closely to the novelist's sphere, but he abandons portraiture to visualize the future, when the true artist shall be the mediator between spirit and life, not a distorted genius. The pieces written for American audiences show the same militant humanism — "The Coming Victory of Democracy," with its insistence on social renewal; "This Peace," heavy with the shame of Munich; and "This War," with its hopeful discussion of a possible European confederacy. (*E. L. A.*)

A New Constitution Now. By Henry Hazlitt. Whittlesey. 1942. 297 pp.

MR. HAZLITT proposes a radical reform of our political system based on the British model of parliamentary government responsible to the electorate. His motive is far from academic, for he urges the immediate need of giving the people power to remove the executive if he should fail to carry out the popular will — which means, at the present time, to conduct the war victoriously. In the first part of the book the author explains the provisions of the government system that he considers preferable; in the latter part he suggests a number of "minor reforms" which, within the present constitutional structure, would lead toward responsible government. The "Cabinet system" which he advocates would do away with the existing separation of the legislative and executive branches of government and their mutual interference, substituting government by a Premier. The Cabinet would be virtually a central committee of the legislature, from which all bills should originate. Mr. Hazlitt favors the recall of legislators; he disapproves of the present obstructionist power of the Senate, and suggests various measures to restrict it. Finally he proposes improvements in the amendment process and a League for Constitutional Reform. (*M. M.*)

Memories of Happy Days. By Julian Green. Harper. 1942. 320 pp.

THOUGH Julian Green is an American citizen, he was born and brought up in Paris, and this is his first book in English. It has a warm, sunny quality quite unlike his somber novels; but he is right in believing that he could best show what he — and many others — owed to France "by calling up the memories of all the happy days I had

spent under her kindly and generous care." His parents were Southerners who wanted their children to be Americans; but their son Julian was "a little French monkey" from the beginning. He went through the *lycée*, with its black pinafores, stiff discipline, and pompous prize-givings in the Trocadéro; then every year came the delight of the summer holidays at Andrésy on the banks of the Seine. When he was fourteen, the war began, at first only a dim shadow, then an incomprehensible horror; nevertheless, Mr. Green remembers with a good deal of amusement his experiences as a very young ambulance driver. After the Armistice he spent three years at the University of Virginia. He enjoyed his student life, and perhaps this pleasant American interlude helped to give him his clear perspective on both countries; but he went home with rejoicing. With his first novel, *Mont-Cinère* (later translated as *Avarice House*), he took his place in a recognized group of modern French writers whom he mentions with affection, among them St. Jean, Gide, and Cocteau. (*H. McC.*)

Francis Parkman. By Mason Wade. Viking. 1942. 466 pp.

PARKMAN'S earlier biographers, knowing him as a recluse and a semi-invalid, barely looked outside his Chestnut Street study and ignored the astonishingly active outdoor life of the "heroic historian." Mr. Wade, however, has had access to his unpublished diaries, and not "presuming to re-write a great writer," reports his tentative explorations in the White Mountains, his European adventures, and his epic journey across the plains almost in his own words. Even at eighteen Parkman had visualized his great series of historical works — "the course of the American conflict between France and England, or in other words the history of the American forest" — and was fitting himself to undertake it. Mr. Wade finds him at this time a mixture of Brahmin and Puritan, a romantic who had already turned his back on his own age. Innately critical of society beyond Beacon Hill, Parkman nevertheless noted more than historical data. Thus in Gibraltar he admired the diminutive Jewish porters, in Naples the sugar-plum foolery of the carnival, and in Rome the panoply of the Church. Here the biographer, describing Parkman's stay in a Passionist monastery, suggests that the young traveller, like his cousin Shaw, had a certain sympathy with Catholicism, which was to lend tolerance to his work. His first published book, *The Oregon Trail,* is a diluted account of the experiences recorded in his notes, and already illness had begun to make even sedentary work exhausting. His correspondence shows, however, that he had wider interests than his Boston contemporaries suspected. (*E. L. A.*)

The Fabulous Life of Sarah Bernhardt. By Louis Verneuil. Harper. 1942. 312 pp.

THE author, a prolific French playwright, worshipped Sarah Bernhardt even in his childhood and was constantly with her in the last years of her life, both in his capacity as her grandson-in-law and as the author of the plays in which she achieved her final successes. Her mysterious origin is finally cleared up; and her unfortunate marriage is discussed with frankness and sympathy. It is surprising to learn that as a young girl Sarah Bernhardt had no yearning for the stage, but was virtually pushed onto it by her mother, who was anxious to be rid of her. She scored her first triumphs in the 1870's in Hugo's *Ruy Blas* and Racine's *Phèdre*. Later, when a grandmother, she created the title rôle of *Jeanne d'Arc* by Barbier, and at the age of fifty-six first appeared in Rostand's *L'Aiglon* as the young Duke of Reichstadt. In one version of Hamlet she was Ophelia, while in another she was the melancholy Prince himself! Besides the classic French and Shakespearian tragedies she interpreted the plays of Molière, de Musset, Sardou, Maeterlinck, and others, but probably she will best be remembered as *La Dame aux Camélias*. From her early romance with the Belgian prince who was the father of her son to her senile weakness for the actor Lou Tellegen, she was a source of gossip to the French and scandal to the American public. That Victor Hugo was moved to give her a diamond "tear"; that Zola

entered the Dreyfus case only at her insistence: and that a man in America made a fortune selling corset bones from the whale she "killed," all helped to make her life legendary. (*M. E. G.*)

Lee's Lieutenants. By Douglas Southall Freeman. Scribner. 1942. 773 pp.

SUPPLEMENTING his prize-winning biography, *R. E. Lee,* Dr. Freeman's current work is a study of the Virginian's subordinates. Intending to extend it to three volumes, the author reviews the command of the Army of Northern Virginia only from the first Manassas to Malvern Hill in the present section, but he suggests that the difficulties of organization and personnel which faced the Confederates are not without significance today. As Lee himself said, their greatest need was "to create and maintain competent senior officers," against the ravages of death, wounds, intemperance, and incompetence. "Old Bory," with his Napoleonic aspirations, "Prince John" Magruder, the *bon vivant,* and the pious Harvey Hill were the hope of the South when the drama opened in 1861, but actual combat was to try their reputations. Beauregard ruined himself by his controversies with President Davis; his superior "Joe" Johnston was baffled by Secretary Benjamin; and the army that Lee took command of a year later was still little better than an armed mob. The latter half of the volume is slowly dominated by the emerging figure of "Stonewall" Jackson, the enigmatic "wagon-hunter." Writing on the "Seven Days," the author brings together in one gigantic offensive the commands of Jackson, Longstreet, Hill, Magruder, and Huger. Again muddled staff work was to explain the indecisive outcome; again irresponsible commanders were to sacrifice their troops; and again the men were "to make good the blunders of their leaders." (*E. L. A.*)

On Native Grounds. By Alfred Kazin. Reynal & Hitchcock. 1942. 541 pp.

MR. KAZIN has written an interpretation of modern American prose which may have a permanent place in American criticism. The book, which begins with the last phase of the work of William Dean Howells, discusses the various movements and aspirations in terms of the leading personalities. Having finally settled in New York, Howells dedicated himself to a championship of realism; however, he did not go far enough and was "haunted with romantic phantoms," as his friend Henry James remarked. America's *fin de siècle* produced a few queer literary characters like Vance Thompson and Lewis E. Gates; and the author finds that even "Crane's best work was curiously thin." But meanwhile Frank Norris and Theodore Dreiser were uncovering the "subterranean" forces of society. With the turn of the century, a mood of insurgence seized American writing, and the next decade, the time of Upton Sinclair and Lincoln Steffens, saw the development of an "exposé" fiction as well as an "exposé" journalism. Progressivism by now penetrated the scholarly world too; the economic doctrines of Thorstein Veblen, John Dewey, Charles A. Beard, J. Allen Smith, and Vernon L. Parrington exerted a deep influence upon the younger generation. Bohemianism and socialism went hand in hand in the Greenwich Village of the last years of peace. Then the World War changed the scene. In Sherwood Anderson and Sinclair Lewis a new realism arrived, while James Branch Cabell and Joseph Hergesheimer represented the superficial aestheticism of the Harding-Coolidge prosperity. Scott Fitzgerald, Ernest Hemingway, and John Dos Passos have given powerful expression to the mood of the so-called lost generation; and as a counterpart, for a year or two at least, the new humanism of Irving Babbitt and Paul Elmer More re-asserted itself. The crash again instituted a new era, that of the literal naturalism of John Steinbeck and James T. Farrell . . . Mr. Kazin writes with apparent facility, without ever becoming facile. Some of his appraisals consist of only a few paragraphs, others extend to a dozen pages; yet throughout the vast gallery, his characterizations are equally sensitive and specific. The book contains no startling revaluations, but the estimates are always sound — and readable. (*Z. H.*)

Library Notes

A Note on Mr. Friedman

THE leading article in the present issue, "Jews in Early American Literature," was written by Mr. Lee M. Friedman, a distinguished Boston lawyer and book collector. The article is part of a chapter from Mr. Friedman's forthcoming volume, *Jewish Pioneers and Patriots,* which will be published by the Macmillan Company and the Jewish Publication Society of America some time this month. Mr. Friedman's previously published works include *Early American Jews* and *Robert Grosseteste and the Jews,* both issued by the Harvard University Press; *Zola and the Dreyfus Case;* and *Rabbi Haim Isaac Carigal.*

Mr. Friedman's own library contains one of the really fine private collections of Judaica in this country. It comprises a large group of medieval Haggadahs; books from early Spanish, Dutch, and Italian presses; a number of Inquisition decrees and auto-da-fé sermons; and documents pertaining to the history of Jews in all countries and ages. Modern Jewish history is especially strongly represented. Mr. Friedman has gathered an exceptionally comprehensive collection of material on the Dreyfus case, from the original manuscript of Zola's famous *J'Accuse* to contemporary photographs and one of the few printed copies of the actual court record. He even tries to keep pace with the products of the Nazi racial theorists — no small task, as every one would admit.

The section on Jews in America is particularly rich, beginning with all the items mentioned in Mr. Friedman's article. The title-page of Thomas Thorowgood's *Jewes in America,* which accompanies the paper, was reproduced from the copy in the Boston Public Library; but Mr. Friedman could have used his own copy for the purpose. Indeed, he also has the answering volume by Hamon L'Estrange, *Americans No Jewes,* a book which the Library lacks. The title-page of the first edition of *The Sorrowing Jew* was reproduced from Mr. Friedman's copy, since the Library has only one of the third edition. As a rule, when More Books publishes an article by an outside contributor, the books described or used belong to the Library. On the present occasion, Mr. Friedman supplements the holdings of the Library from his own rich collection.

In connection with the current article an exhibition has been arranged in the Treasure Room, which will be on view throughout December.

Turkish Wars in Hungary

THROUGH the acquisition of three contemporary pamphlets the Library has gained desirable source material for the study of the Turkish invasions of Central Europe in the first half of the sixteenth century.

The earliest of the pamphlets, *New Zeytung* [**G.406.63] consists of two news-sheets and two open letters. Because of the fugitive nature of these releases, no printer's name appears, and the date 1526 occurs only in connection with the events. A woodcut on the title-page represents an attack by armed knights.

The first "newspaper" gives a terse narration of a disaster during the Turkish invasions of Hungary by the armies of the mighty Sultan Suleiman. On August 28, 1526, the Hungarian King Louis recklessly faced the overwhelming force of the Sultan near the town of Mohács. "There the Turk spread out his army," the chronicler wrote, "and put the King's people to flight, and slew some thirteen thousand, so that the King escaped with scarcely a hundred horse . . ." But King Louis was shot in his flight, and perished in a morass. The paper enumerates the losses of guns, carriages, ships, and crews, and lists the names of forty-two killed, among them six bishops. It mentions also the presence of eighty thousand "bad Christians" who fought for the Turks, including troops sent by the Venetians and by the Pope. One of the open letters is addressed to King Sigismund of Poland, reporting the Turkish invasion and

lamenting the loss of "the noble land of Hungary."

The second pamphlet, *Warhafftige Anzeigung wie es im Leger vor Ofen ergangen ist* [**G.406.65] was printed in 1541 by Heinrich Stayner at Augsburg. The woodcuts on the title-page and at the end show the horrors of war — one a cavalry battle, the other, atrocities inflicted on women and children.

The five leaves of text report the Turkish conquest of Budapest in August 1541. Since the Hungarian-Turkish peace of 1533, Hungary had been divided between two kings — Ferdinand and Zápolya. The latter was now dead, and his widow Isabella, as Regent for her infant son, allied herself with the Sultan Suleiman. The reporter was on the side of Ferdinand's forces. "On the twentieth of August an hour before dawn," he wrote, "the Turks began to storm in two places and Valentin Török [the chief commander of Queen Isabella] in the third, namely on the water of the Danube . . ." And he described one attack after another, on land and water, until "the Turks took the city of Pest with a great shout."

The third pamphlet was also printed at Augsburg, by Hans Zymmerman, probably in 1566 or the following year. A woodcut on the title-page shows the storming of a city. The *History von Eroberung der ansehenlichen Vesten Sigeth* [**G.406.61] relates an incident which since has been celebrated in Hungarian as well as German literature — the heroic resistance and death of Count Nicholas of Zriny, when the Turks stormed his castle-fortress Sziget. According to the title-page, the record was first written by a servant of the Count in Croatian and by other witnesses in Latin, and then translated into German. As the chronicler relates, when the Turks had set fire to the inner castle, the Count donned a festive garment and led his followers to the outer bastions where the Turkish horde and certain death awaited him. **M. M.**

"Finley's Behavior" at Andover

WHEN he was only seven years old, Samuel F. B. Morse, called Finley by his family, began his schooling at Phillips Academy, already a well-established institution. His father, Jedidiah Morse, the Charlestown minister, had been appointed a trustee in 1795, and it was only natural that he should send his oldest son there. The future inventor was put in the care of Jonathan French, the Congregational minister, a strict but kindly man, who like the elder Morse still clung to a rigid interpretation of Calvinism. Josiah Quincy, who also lived under his roof, remembered that his "manners and language to the young were of the most winning and appropriate kind, nothing studied, nothing forced, or far-fetched." Young Finley, however, did not seem to fit into the busy, hospitable household, and the Reverend Mr. French was forced to complain to his father. In a letter dated April 17, 1799, recently added to the Library's manuscript collections, he wrote:

"Extraordinaries excepted I hope our long talked of exchange will be effected the first Sabbath in May. It will not be convenient for us to board Findley (*sic*) any longer in our family. But I suppose he could board at Mr. N. Abbot's; or at Mr. Town's which is still nearer to the Academy. Finley's conduct is not altogether unexceptionable; and he appears rather more ready to promise than to reform. He has violated the laws of the Academy by repeatedly striking a younger Scholar boarding with me. I hope he will be more considerate as he grows older, and most sincerely wish he may do well."

The letter runs only to a single page, and Jedidiah Morse has docketed it neatly on the back — "proposing exchange, Finley's behavior." The incident disclosed by the brief note is one which has escaped Morse's biographers. Even Claude Fuess in his *Men of Andover* found nothing about his first school days earlier than a jumbled little letter of August 1, written from Judge Phillips's house. Evidently the Phillips family received the troublesome small boy when he was too much for the Frenches, but he never appears to have adjusted himself entirely to the discipline of the school. It was only shortly after this that he ran away, travelling to Charlestown all alone. **E. L. A.**

On the Discovery of Jupiter's Satellites

THE rare *Mundus Jovialis,* by Simon Marius, which has just been added to the Bowditch Collection, is an important record of the pioneer stage of modern astronomy. A thin quarto printed at Nuremberg in 1614, it contains a vigorous portrait of the author which also includes the earliest known picture of a telescope. The volume once belonged to Charles Augustin Coulomb, the eighteenth-century French physicist, and bears his autograph.

In the preface Marius (or Mayr) announces that in November 1609, by the aid of a new instrument of Dutch origin, called a "perspicillum," he observed for the first time a few small stars on either side of Jupiter. On December 29 he saw three stars in a straight line to the left of the planet; and on January 12 he perceived that there were four stars circling around Jupiter.

In 1610 Galileo had claimed the discovery of these satellites of Jupiter, which had immense significance in supporting the new Copernican theory. He had constructed his own telescope the previous year from descriptions of Dutch instruments recently invented. He and Mayr, therefore, were working along the same lines at nearly the same time; and Mayr, knowing that Galileo claimed priority, was on the defensive. "Let it not be supposed," he wrote, "that I want to take Galileo's discovery away from him among his own people"; and he expressed the hope that if his little book came to Galileo's attention, it would be accepted in the spirit in which it was written.

But it was not accepted, although it was only in 1623 that Galileo gave vent to his indignation in the famous *Il Saggiatore,* also in the Bowditch Collection. "I wrote in my *Nunzio Sidereo,*" he stated in this work, "that I had made my observations on the seventh of January of the year 1610, following this with others on the succeeding nights, and then comes Simon Mario and, appropriating these observations to himself, publishes in the title of his book and within the book that he had made his observations at the end of 1609." He further pointed out that Mayr's earliest observations corresponded to the second made by Galileo himself; and that the German astronomer had refrained from mentioning that since he, as a Lutheran, had not accepted the Gregorian calendar reform, January 7, 1610, was the same as December 28, 1609.

Simon Mayr was born in 1570 and was educated at Heilsbronn. In 1601 he went to Prague to study under Tycho Brahe and Kepler, and a year later to Padua, where he studied medicine and came to know Galileo. However, having disputed the latter's invention of the sector, he soon found it expedient to leave. In 1605 he became mathematician at the court of Brandenburg. He died in 1624. **M. M.**

A Carolingian Poem

THE *De Laudibus Sanctae Crucis* by Magentius Rabanus (or Hrabanus) Maurus, written about 815 and first printed in 1503, is interesting both as a product of Carolingian literature, once greatly admired, and as an ingenious piece of printing. The book is a folio of seventy-five leaves containing verse and prose. Its curious feature is a series of twenty-eight "figure-poems" — the lines consisting of an equal number of letters, and arranged in squares with no spaces to mark off the words. Certain of these letters are printed in red to form symbolical figures, whose words may be read by themselves in another sense, and a number of patterns are also drawn in outline and tinted in various colors. Some of the figures represent Christ, Caesar, the Evangelists, etc. The Fairfax Murray catalogue notes that several of these odd pages are not actually set in type, but cut, figures and all, on one block; hence this may be called a late German block-book. Two distinctive woodcuts adorn the prefatory pages, one showing the author offering his book to the Pope, and the other, two monks kneeling at the pontiff's feet.

The printer was Thomas Anshelm of Baden, who began his activity in Strassburg and from 1500 to 1511 had his own press at Pforzheim. He was

considered one of the most accurate printers of his time, and in his Latin works was known to imitate Aldus Manutius successfully. The volume was edited by Jacob Wimpfeling, who furnished a prologue and an epilogue commending the substitution of Christian authors like Rabanus for the pagans.

Rabanus was born in the reign of Charlemagne at Mainz. He was educated at Fulda in Germany and also at Tours, where he was a pupil of the great Alcuin, who gave him the name Maurus after the favorite pupil of St. Benedict. From 822 to 842 he was Abbot of Fulda, where, as an old catalogue of the monastery records, "he made a library which he enriched with so many books that they could hardly be counted." After five years of retirement he was appointed archbishop of Mainz, holding his office until his death in 856.

He wrote the *De Laudibus Sanctae Crucis* when he was thirty years old. He admits having followed the poetic devices of Lucretius and those of Porfirius, the fourth-century author of *carmina figurata*. The poems themselves are somewhat redundant hymns in praise of the mystical virtues of the Cross.

M. M.

A New Art of Gardening

ONE of the most pleasant items which the Library has lately added to its Codman Collection is Thomas Hill's *The Gardeners Labyrinth, or, A New Art of Gardning* [*L.24.24], printed in London in 1652. The work was first published in 1577, and went into several editions before the end of the century; but these are now extremely rare.

Hill's advice is succinct and practical, with directions for "Sowing, Planting, and Setting all manner of Roots, Herbs, and Flowers, both for the use of the Kitchin Garden, and a Garden of pleasure, with the right ordering of all Delectable and Rare Flowers, and fine Roots." But the part which will attract the modern reader most is the section which sets forth "divers knots for the beautifying of any Garden for Delight." These "curious-knotted gardens" to which even Shakespeare alludes were one of the leading fashions among the Elizabethan gentry, who carried the designs of their embroidered silks and tapestries even into their flowerbeds, and vied with one another in working out intricate patterns in varicolored foliage, sand, and pebbles. Some of these fanciful plots survive even today at great houses like Hampton Court.

Hill's book offers not only suggestions for planting but actual woodcut models for "knots to be cast in the quarters of a Garden." He evidently had a liking for neatness, for he remarks several times that "it much availeth in a Garden, to frame seemely walks and Allies," and counsels the owner to arrange his windows so that he can look out over his handiwork.

This innocent diversion, however, failed to appeal to certain critics — among them Sir Francis Bacon, who remarked in one of his essays, "As for the Making of Knots, or Figures, with Diuers Coloured Earths, that they may lie under the Windowes of the House, on that side, which the Garden stands, they be but Toyes: You may see as good Sights, many times, in Tarts."

H. McC.

An Early Italian Tragedy

A RARE edition of *La Sophonisba* [**T.37.495] by Giovan Giorgio Trissino, printed at Vicenza in 1529, is of interest as a typographical curiosity, while the drama itself is a landmark in the history of Italian literature.

The first two editions of *La Sophonisba* were published in 1524 by Ludovico degli Arrighi of Rome, who used the Greek forms for the letters *o* and *e*, which the author intended as guides to pronunciation. Tolemeo Janiculo, at Vicenza, took over this curious typography in his edition of 1529, substituting, however, an omega for the omicron. He also used a sigma throughout for the first letter of the name Scipio. The tragedy went through fourteen editions before 1600, and was also translated into French.

La Sophonisba is generally considered the first Italian "regular tragedy" — that is, the first written in the vernacular which observes the classic

unities. Trissino was also the first poet to write Italian blank verse in a long composition. Only the chorus speaks in rhyme. The dramatist drew his plot from a narrative in the thirtieth book of Livy's history of Rome, which records the tragic fate and heroism of the Carthaginian queen Sophonisba, who took poison to escape captivity by the Romans.

Trissino was a typical Italian humanist, who served the Popes Leo X and Clement VII in a diplomatic capacity and received favors from the Emperors Maximilian and Charles V. He was the author also of a comedy; a long epic, *Italia Liberata,* and essays on grammar and poetics, and translated Dante's *De Vulgari Eloquio.* He died in 1550 at the age of seventy-one. **M. M.**

Lectures at the Library

DURING December the following free lectures will be given in the Lecture Hall of the Central Library:

Gardens from Maine to the Rio Grande. Emily Henry Bush. Illustrated with slides. 8.00 Thursday, December 3.

Outstanding Plays and Films of the Current Season. Miss Elinor Hughes. Not illustrated. (Boston Drama League Course.) 3.30 Sunday, December 6.

A Naturalist among the Wild Flowers. Dr. John B. May. Illustrated with moving pictures. (Field and Forest Club Course.) 8.00 Thursday, December 10.

Great Storms and Famous Shipwrecks along the New England Coast. Edward Rowe Snow. 8.00 Thursday, December 17.

Dickens' Christmas Carol. Edward F. Payne, President of the Boston Branch of the Dickens Fellowship. Illustrated with slides. 3.30 Sunday, December 20.

Recitals at the Library

DURING December the following free recitals will be given in the Lecture Hall of the Central Library:

French Folk Songs. Berthe Hebert, contralto. In costume. Grace Sawyer, accompanist. 8.00 Sunday, December 6.

Violin Recital. Sarah Mindes, violinist; Shirley Dreyfus, accompanist. 3.30 Sunday, December 13.

Song Recital. Madeline James, soprano; Margaret Blair Gifford, accompanist. 8.00 Sunday, December 13.

Christmas Musicale. "The Messiah" and Christmas Carols. Soloists and chorus. Mme. Luisa Tosi and pupils. (Boston Ruskin Club Program.) 3.00 Monday, December 14.

Recital. Students of Rose Wies Shain, Dean of Staley College Vocal Department; Gloria Shain, accompanist. 8.00 Sunday, December 20.

Miniature Pop Concert. Rudolph Nettle with his violin and invisible artists. 3.30 Sunday, December 27.

Program of Chamber Music. Arranged by Paul Hastings Allen, composer and pianist. 8.00 Sunday, December 27.

Oriental Legends. Pictures of India and Hindu Dances and Music. Nora Isabel Shaw, Chairman of the Art Department. Sumita Devi, interpretive dances of India. Elaine Secol, soloist. (Boston Ruskin Club Program.) 3.00 Monday, December 28.

The Lowell Lectures

DURING December the courses of lectures offered by the Lowell Institute will be continued in the Lecture Hall of the Central Library as follows:

The Poetry of Robert Browning. Part Two: The Period of Attainment. James B. Munn, A.B., A.M., Ph.D. *Fifth Lecture:* "Men and Women." 8.00 Tuesday, December 1. *Sixth Lecture:* "Men and Women." 8.00 Friday, December 4. *Seventh Lecture:* "The Ring and the Book." 8.00 Tuesday, December 8. *Eighth Lecture:* "The Ring and the Book." 8.00 Friday, December 11.

Ireland's Place in Ancient Europe. Hugh O'Neill Hencken, Ph.D., D.Litt. *Fifth Lecture:* "Life in the Land of Saints and Scholars: Early Irish Architecture." 5.00 Thursday, December 3. *Sixth Lecture:* "The Earliest Christian Art and the Great Manuscripts." 5.00 Monday, December 7. *Seventh Lecture:* "Sculpture and Metal-work of the Vernacular Style." 5.00 Thursday, December 10. *Eighth Lecture:* "Sculpture and Metal-work from the Vikings to the Middle Ages." 5.00 Monday, December 14.

A Selected List of Books Recently Added to the Library

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SYNOPSIS OF CLASSIFICATION

Open Shelf Room
Bates Hall
Bibliography. Libraries
Biography
Business
Children's Books
Domestic Science
Drama. Stage
Economics
Education
Essays. Literature
Fiction
Fine Arts
History and Geography
Language
Local History
Military Science
Music
Navigation
Poetry
Politics & Government
Psychology
Religion. Theology
Science
Sociology
Technology
Travel & Description

In this list, the books are arranged under subject headings. Those in the Open Shelf Department precede the rest.

The Library is at present engaged in the large task of providing an improved arrangement of its book collections. For most of those in the Central Library, and also at the Business Branch, there is being adopted the form of cataloging and classification in use in the Library of Congress. For the Open Shelf Department and the Young People's Room in the Central Library, and for the thirty general branch libraries, there is being adopted a simplified form of the Dewey Decimal Classification.

During this process it is necessary that many new books be cataloged and classified only in temporary form. They are therefore listed below without call numbers. These books are available for use, however, and readers may obtain their call numbers from the card catalogs in the various departments.

Open Shelf Room

Biography

Burke, James. My father in China. Farrar & Rinehart. [1942.] 92 B9595
Biography of a Methodist missionary who has served over half a century in China.

Considine, John J. Across a world. Longmans, Green. [1942.] 266 C755
The travels of a Catholic missionary in Asia and Africa.

Davis, Nelle P. Stump Ranch pioneer. Dodd, Mead. 1942. 979.6t D263s

De Vighne, Harry Carlos. The time of my life, a frontier doctor in Alaska. Lippincott. 1942. 92 D493

Ludwig, Emil. Stalin. Putnam. [1942.] 92 S7826Lu

Posse-Brázdová, Amelie. In the beginning was the light. Dutton. 1942. 92 B827
Richly detailed picture of the author's youth on a great Swedish estate at the turn of the century.

Spence, Hartzell. Get thee behind me. Whittlesey. [1942.] 92 S7439a
The autohiography of a preacher's son, by the author of *One Foot in Heaven.*

Williams, Rebecca. Carry me back. Dutton. 1942. 92 W7259

Fiction

Albrand, Martha. No surrender. Little, Brown.
A gripping account of the Netherlands under Nazi rule.

Aldrich, Bess Streeter. The Lieutenant's lady. Appleton-Century.
A pleasant romance of pioneer days in Nebraska.

Brand, Max. Silvertip's strike. Dodd, Mead.
Bloodshed, intrigue and cattle rustling.

Bridge, Anne. Frontier passage. Little, Brown.
Espionage activities in a frontier town between France and Spain during 1937 and 1938.

Burgan, John. Even my own brother. Bobbs-Merrill.
A good picture of the workings of business, labor and politics as experienced by Lang Taylor.

Chandler, Raymond. The high window. Knopf.
A well-written mystery of a dreadful old lady who hires a detective to recover a stolen coin.

Claymore, Tod. Flare path. Morrow.
A vivid and entertaining picture of the R.A.F. bombers.

Conrad, Brenda. Caribbean conspiracy. Scribner.
Nazi intrigue in Puerto Rico.

Corle, Edward. Coarse gold. Dutton.
Story of a town's boom days in the gold rush, its years as a ghost town, and its second boom with the discovery of tungsten.

Dodge, Constance. Weathercock. Dodd, Mead.
Historical novel of North Carolina covering the period 1765 to 1781.

Douglas, Lloyd. The robe. Houghton Mifflin.
An entertaining, fast-moving story of the young Roman tribune Marcellus and his cultured Greek slave, told against the background of the decaying Roman empire.

Farnol, Jeffery. Valley of night. Doubleday, Doran.
Romance, wreckers and smuggling in an exciting eighteenth century mystery of a skull and a rusty nail.

Field, Peter. Law man of Powder Valley. Morrow.
Pat Stevens avenges the murder of the Sheriff and his wife.

Flint, Margaret. Enduring riches. Dodd, Mead.
A careful portrayal of a small town with its kindnesses and its prejudices.

Frost, Elizabeth. This side of land. Coward-McCann.
A beautifully written family saga of whaling days in Nantucket.

Hough, Henry B. All things are yours. Doubleday, Doran.
A good picture of life in the gay nineties based on a great opera singer's life.

Innes, Michael. The Daffodil affair. Dodd, Mead.
A horse and a haunted house are stolen, and a girl disappears.

Johnson, Dorothy. Beulah Bunny tells all. Morrow.
Amusing short stories in a rather sentimental vein.

Kelland, Clarence Budington. Sugarfoot. Harper.
Indian days in Arizona.

Little, Constance and Gwenyth. The black thumb. Doubleday, Doran.
A hospital mystery in the Littles' usual sprightly style.

Parmenter, Christine. A golden age. Crowell.
A family story with a setting near Boston during the 1880's and '90's.

Rhode, John. Dead of the night. Dodd, Mead.
The action for this timely mystery takes place during a civilian defense exercise in a small English community.

Roos, Kelley. The frightened stiff. Dodd, Mead.
An amusing mystery in which a corpse is discovered in an apartment house garden.

Sperry, Armstrong. No brighter glory. Macmillan.
John Jacob Astor's attempt to found Astoria forms the background for this poignant love story of Dr. Denny and the lovely India de Chambord.

Thirkell, Angela. Marling Hall. Knopf.
A charming English comedy of manners in typical Thirkell style.

Wells, Anna M. A talent for murder. Knopf.
A psychiatrist solves the mystery surrounding the murder of Mrs. Meredith's husband.

History and Travel

Gray, Peter. People of Poros; a portrait of a Greek island village. Whittlesey [1942.] 949.5t G781p

Ludwig, Emil. The Mediterranean; saga of a sea. Whittlesey. [1942.] 901 L948m

Harris, Murray. Lifelines of victory. Putnam. [1942.] 940.53 H315L
An analysis of the strategic problems of communication and supply facing the belligerents in the present war.

Holman, Gordon. Commando attack. Putnam. [1942.] 940.54 H747c
A war correspondent's eye witness account of Commando raids against Norway and France.

Moore, Virginia. Virginia is a state of mind. Dutton. 1942. 975.5 M824v

Rauschning, Hermann. Men of chaos. Putnam. [1942.] 943 R248n
The characters and personalities of the men responsible for the rise of Nazism, by a former confidant of Hitler.

Sayers, Michael, and Albert E. **Kahn.** Sabotage; the secret war against America. Harper. [1942.] 940.54 S274s
The techniques and devices of Axis saboteurs against American war production and morale.

Hygiene. Useful Arts

Diehl, Harold S. Elements of healthful living. McGraw-Hill. 1942. 613 D559e

Hubbell, Richard W. 4000 years of television; the story of seeing at a distance. Putnam. [1942.] 621.38 H876f

Larison, Ruth Hooper. Those enduring young charms. Harper. [1942.] 646.7 L323t

Nye, Dorothy. Lady be fit. Harper. [1942.] 613.7 N994L
Exercises for energy, efficiency and lasting health.

Taylor, Demetria. The nutrition handbook; a complete guide to the nutritional content of the food we eat. Doubleday, Doran. 1942. 612.3 T239n

Williams, Jessie, and Delbert **Oberteuffer.** Health in the world of work. McGraw-Hill. [1942.] 613 W724h

Literature

Bemelmans, Ludwig. I love you, I love you, I love you.. Viking. 1942. 827 B455i
Sophisticated essays on a variety of subjects.

Pegler, Westbrook. George Spelvin American and fireside chats. Scribner. 1942. 824 P376g

Van Doren, Mark. The new invitation to learning. Random House. [1942.] 028 V246n
Transcripts of unrehearsed radio discussions of great books.

Natural Science

Fenton, Carroll L., and Mildred A. Mountains. Doubleday, Doran. 1942. 551.4 F342m
The geology and wild life of the mountains of North America.

Grayson, David, *pseud.* Under my elm; country discoveries and reflections. Double

day, Doran. 1942. 630.1 B168u
Essays on the pleasures and satisfactions of country life.

Jaques, Florence P. Birds across the sky. Harper. [1942.] 598.2 J19b

Rush, William M. Wild animals of the Rockies; adventures of a forest ranger. Harper. [1942.] 591.5 R953w

Van de Water, Frederic F. Members of the family. Day. [1942.] 630.1 V244m
About animal life on a Vermont farm.

Politics. Strategy

Bendiner, Robert. Riddle of the State Department. Farrar & Rinehart. [1042.] 353.1 B458r
A critical analysis of the activities of the State Department during the past decade.

Brodie, Bernard. A layman's guide to naval strategy. Princeton Univ. 1942. 359 B864

Psychology

Dollard, John. Victory over fear. Reynal & Hitchcock. 1942. 157 D665v
A simple scientific study of your fears, how to face them and how to conquer them.

Gilkey, James Gordon. How to be your best. Macmillan. 1942. 248 G474h
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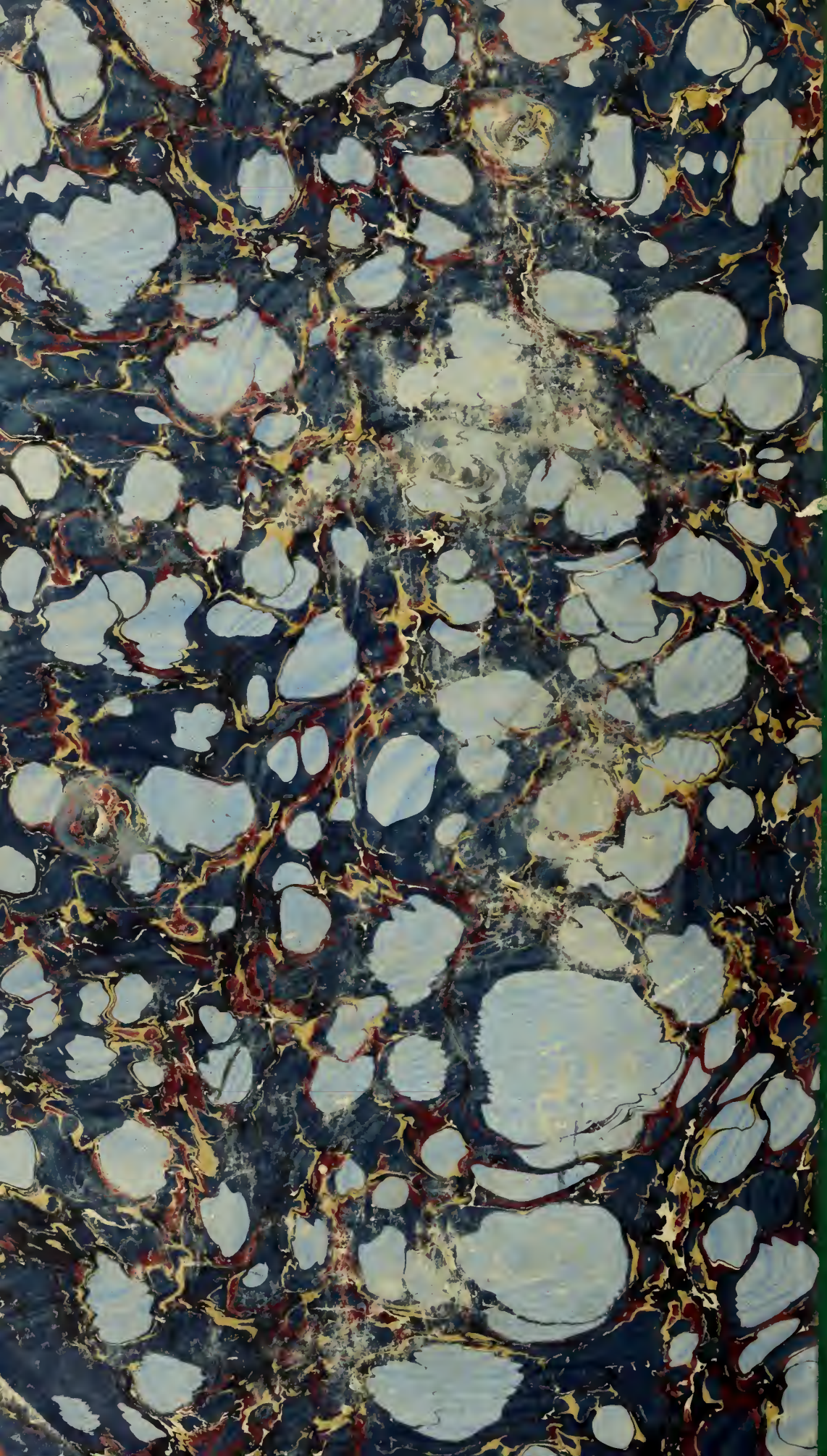
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